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pressing myself rather fervently on some  
statements made by Dr. Casserley  
(Christian Interpretation, *ECnews*,  
May 15). In particular a couple of his  
dogmatic pronouncements seemed to me  
to exhibit not only an appallingly su-  
perficial understanding of the pacifist  
position but a similarly appalling twist-  
ing of logic.

To say of one who has such deep feel-  
ings for his fellow creatures that he  
will undergo the extremes of social dis-  
approval, and indeed persecution rather  
than do violence to them, that he is  
guilty of "spiritual isolationism" seems  
to me rather absurd. If anyone is guilty  
of "spiritual isolationism" I would say  
that it is Dr. Casserley, who apparently  
finds it impossible to achieve any real  
understanding of the pacifist's Christian  
philosophy.

Likewise, his statement that "the paci-  
fist in one country is the natural ally of  
the aggressor in another" is a fitting  
equivalent to Sen. McCarthy's position  
that anyone who refuses to accept his  
methods of fighting communism is a nat-  
ural ally of the Communists. I don't  
know about Dr. Casserley, but I remain  
unconvinced that opposition to evil ne-  
cessarily entails the use of either H-  
bombs or shotguns.

GEORGE W. RUCKER  
NORMAN, OKLA.

After J. V. Casserley's article, I feel  
it would be fitting if at the head of his  
column you print the same by-line that  
appears under "Letters."

If Dr. Casserley is going to damn the  
pacifist he should do so without contra-  
dicting himself. "Noble" according to  
the dictionary means, "possessing ex-  
cellent qualities." How, then, can a per-  
son who possesses highborn motives be  
at the same time "a bad citizen of the  
world?" Today a bad citizen of the  
world is a bad citizen of any nation or  
any community—the Legion and such  
not withstanding.

In a world in which eminent men as  
well as great world nations and even  
great American generals consider world  
wars to be passe, a pacifist as well as  
the pacifist position deserves the respec-  
ful consideration of all thoughtful per-  
sons, especially the Christian.

(THE REV.) SAMUEL N. MCCAIN, JR.  
KILAUEA, KAUAI, HAWAII

In his rejection of the possibility of  
Christian pacifism, Dr. Casserley seems  
to assume that a pacifist offers no resist-  
ance to evil. I am surprised that he is  
apparently not aware of the distinction  
between non-resistance and non-violent  
resistance.

Would not his reasoning make the  
Crucifixion an evasion of Our Lord's  
natural, earthly duties, for He took the  
course which Dr. Casserley rejects for  
a nation of meeting aggression with  
forgiving love and accepted extinction.  
It seems to me that the logic of Dr. Cas-  
serley's argument would view this as an  
immoral escape from the clear, natural  
responsibilities of human life, namely

(CONTINUED NEXT PAGE)

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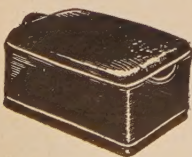
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self-defense, marriage, raising a family, perpetuating the race. I am amazed to find so courageous an exponent of the Christian ethic argue that natural earthly duties rate so high a priority. I thought we were as Christian citizens of the realm of God temporarily in an alien land in which we are to expect tribulation and death but never to fear or avoid either since we have seen the power of God in Christ to overcome them.

Apparently Dr. Casserley feels that we should be conformed to this world in order to survive in it. If survival is the test of responsible morality, how can we respect Christian martyrs or explain Our Lord's early death? Surely if we are here to keep alive, our situation is hopeless for we know well that death is going to claim us. I am living under the conviction that not even death can separate us from the love of God which is in Christ Jesus, Our Lord and I do not see why it is inconceivable that a Christian nation by its extinction, if it comes to that, might not prove this power of God as did Our Lord's death on the Cross.

I do wish Dr. Casserley would expound his thesis more fully. It does not seem to me to be consistent with his vigorous Christian faith.

(THE REV.) PHILIP H. STEINMETZ  
ASHFIELD, MASS.

### ► 'STRATEGIC' TIMING

I have been very happy to see the article on Refugees: Major Mission Field (*ECnews*, May 29).

I believe that the combination of Mr. Zabriskie's actual experience and the description of the program of resettlement which is being carried on by our office makes an excellent appeal. The appearance of this article comes at a very strategic time, and I am sure that it will do much to encourage more and more people to come forward with assurances.

(THE REV.) ALMON R. PEPPER  
DIRECTOR, CHRISTIAN SOCIAL  
RELATIONS, NATIONAL COUNCIL  
NEW YORK, N. Y.

### ► 'GOD CHOSE THEM . . .'

I was greatly interested in your two articles in regard to the Jews and the Church. This is a subject that has long been in my thoughts and prayers.

Why is our Church so negligent in the matter of our debt and duty to them? Have we forgotten that almost the whole of our spiritual heritage came through the Jews? The first Christian Church—the first Christian missionaries—the Bible itself—all came from them. God chose them to be the first recipients of His revelation of Himself.

Should not we follow their example and put them first instead of last in our missionary work? Surely, in common gratitude for all the treasures we have received through them, we should be eager to share our blessings with them—remembering also, that they are "the brethren of the Lord according to the flesh" and that Christ Himself was born of the Jews.

The converted Jew is usually the most enthusiastic and missionary-minded of all Christians. His mental and spiritual gifts would be of inestimable value to the Church.

N. S. MOREHOUSE  
DAVENPORT, IOWA

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## Contents for the Issue of July 10, 1955

### ● COVER STORY ..... 35

#### ● NEWS

Church Across the Nation.....	7	Conventions.....	10
Diocesan.....	11	Parishes.....	12
Women.....	13	Education.....	14
Radio-TV.....	15	Clergy.....	16
Deceased.....			17

#### ● DEPARTMENTS

CHRISTIAN INTERPRETATION.....	J. V. Langmead Casserley	5
COMING EVENTS.....		6
WHAT THE YOUNGER GENERATION IS ASKING.....	Dora Chaplin	23
BOOK REVIEWS.....	Edmund Fuller	26
TAPPING OPINIONS.....	Excerpted by Maria F. Sulzbach	33
WOMAN'S CORNER.....	Betsy Tupman	35
CHANGES.....		36

#### ● FEATURES

HELPING AN ALCOHOLIC.....	Ernest A. Shepherd	20
AN AUDIENCE WAITING TO BE TAPPED.....	Malcolm Boyd	24
EDITORIALS.....		18
LETTERS.....	Inside Front Cover	

### BACKSTAGE

AS THIS ISSUE was about ready to go to press, I returned to Richmond after attending the Hood Conference at Frederick, Maryland. As I look back on Hood, I find it altogether impossible to measure the real value of that week; it was indeed a unique and spiritually-deepening experience.

THIS WAS MY LOT: Six lectures by Dean Pike of the Cathedral of St. John the Divine on *Redemption of Modern Man* . . . five lectures by Professor Norman Pittenger of General Seminary whose subject was *Theology Today* . . . five lectures on *Christian Citizenship* by the Rev. Moran Weston of '281' . . . and seven sermons by the Rev. John Krumm, Episcopal Chaplain at Columbia University, who served as chaplain for the conference.

IT IS NEEDLESS TO SAY that I learned much about redemption from Dean Pike's lectures and much about theology by sitting at the feet of Dr. Pittenger. But the thing I want to underscore is the tremendous help given me by Dr. Weston who did a perfectly magnificent job in spelling out the principles which should govern the actions of professed Christians in the area of Christian

citizenship . . . especially things one must do to break down segregation which, as our editors said in our editorial of last October, is a denial of Christianity. Altogether I find it difficult to think of four men more capable of making the Christian Faith more understandable. And yet in this same conference there were more than half a dozen other men whose lectures were not on my schedule but who did comparably excellent jobs.

ADDED TO ALL THIS was the almost priceless thing of good fellowship . . . of getting to know several hundred people surprisingly well in one short week.

BUT BEFORE I WRAP UP HOOD, I think I can be excused if I toss a much deserved compliment in the direction of *ECnews* editor Ed Berger who, as dean of this year's conference, was responsible for putting together a truly topflight faculty. Hood was a vital thing and much of the credit goes to Ed.

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EPISCOPAL CHURCHNEWS, JULY 10, 1953



by J. V. LANGMEAD CASSERLEY

**Strikes and Rumors of Strikes**

**R**ELATIONS between labor and management in industry have been very much in the news lately on both sides of the Atlantic. In Britain there has been a serious railway strike, and in this country the threat of a strike in the automobile industry happily avoided by negotiation.

A strike is to the industrial system very much what war is to the political system. No doubt a pacifist might be justified in holding that all strikes are inherently evil, but a non-pacifist, who believes that in some circumstances war may conceivably be justified, can hardly with logic deny that under certain conditions a strike may also be justified.

**Like war, although not to the same extent, a strike is always evil in itself, but it may sometimes be less evil than any proposed or conceivable alternative.**

About the right to strike itself the Christian moralist finds no difficulty at all. The wage-earner is in effect a man who sells his labor and skill for an agreed price. He has the same right as any other vendor to refuse to dispose of the commodity he has for sale at a price which he considers too low to make the transaction worthwhile; the same right as, for example, a houseowner possesses to refuse to sell his house for a sum which represents less than half its value.

About the individual right to strike there is thus no problem at all, but industry is conducted on such a scale that a mere individual strike would be totally ineffective. What happens in fact is that an organized group of wage-earners agree together to refuse as a group to sell their labor at the prices at present in force or proposed in the future.

**I cannot see myself that this makes any difference in the general principle, provided that the right is exercised with a proper sense of social responsibility and with due consideration for the good of the community as a whole.**

To say that a strike is sometimes justified does not mean that all strikes are in fact *just*; just as to say that war is in certain circumstances justifiable does not mean that all wars are *just* wars. Under modern conditions, a strike in any major industry affects many other people besides those in the industry itself. Thus the strike is a very serious weapon and one which needs handling with a very deep sense of responsibility.

**Example of 'Just Strike'**

The most obvious example of a 'just strike' is the purely defensive operation which follows upon a proposal by management to reduce wages. This kind of strike is very rare in the modern world, because nowadays management seldom makes such a foolish proposal.

Real wages, however, are very often indirectly reduced simply through a rise in general price levels. If prices rise and wage rates remain in the same, clearly real wages are reduced.

**The tendency of trade union leadership is to treat this situation as though it were for all practical purposes identical with a wage cut. What such circumstances primarily call for is careful negotiation, but the possibility of justifiable strike action cannot be entirely precluded.**

What is noticeable about the British railway strike and the threat of a strike in this country in the automobile industry is the absence of any direct appeal to defensive arguments of this kind. No doubt the fact of a general rise of price levels in both countries forms part of the background of these disputes, but in the immediate foreground the actual controversies were based on less usual arguments and demands.

**The British Rail Strike**

The main cause of this strike is a dispute between two unions. In Britain the teams who actually drive the trains belong for the most part to one union and the other railway workers to another. Traditionally, the actual driving of the trains has been regarded as the more highly skilled and responsible type of work and higher wages have been paid to the 'foot plate' crews than to other railway workers.

About a year ago the National Union of Railwaymen succeeded in negotiating a new wage contract which entirely ignored these differences. As a result the union representing the footbrake crews was dissatisfied, and it is this union which is now organizing a strike in order to secure higher wages for its own members.

The NUR is one of the more socialistically inclined of the British unions and is not particularly impressed with the idea that certain workers should be more highly paid than others, simply because of their greater skill and heavier responsibilities.

**On the other hand, the great mass of British trade unionists are not particularly concerned with the niceties of abstract socialist doctrine, so that here we have a strike which is opposed by convinced socialists and has much in common with what might be called capitalist ideas.**

The result is a little odd, but at least it reminds us that there is nothing peculiarly socialist or left wing about the strike as such. On the contrary, a rigidly socialist economic order might very easily provoke a great many strikes, if it seemed to be unjust to the special claims of highly skilled groups of workers.

**Automobile Industry 'Security'**

Strangely enough what has happened in the automobile industry in this country is closer to the

(CONTINUED NEXT PAGE)



## COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. July 10	Tifton, Ga.	(D) Dept. of Education conference. Abraham Baldwin College.
July 10-13	Gambier, O.	(D) Senior Churchpeople's conference. Bexley Hall.
July 10-14	Clear Lake, Iowa	(D) Women's conference. Bishop Morrison Lodge.
July 10-16	Gearhart, Oregon	(D) Clergy camp. Leader: Rev. Chas. S. Neville.
July 10-22	Romney, W. Va.	(D) Junior youth conference. Peterkin Conference Center.
	Nashotah, Wis.	(N) Nat. Council Laboratory for bishops. Nashotah House.
Mon. July 11-12	Evergreen, Colo.	(D) Lay people's conference.
July 11-14	S. Byfield, Mass.	(D) Rhode Is. women's retreat and conference. Adelynrood.
July 11-16	Geneva, N. Y.	(P) Finger Lakes Young Churchmen's conferences. Hobart and William Smith Colleges.
	Wooster, O.	(P) NCC Broadcasting and Film Commission workshop. College of Wooster.
July 11-22	Evergreen, Colo.	(D) Conference for lay people.
July 11- Aug. 20	Canterbury, England	Vacation courses for Anglican clergy. St. Augustine's College.
Tues. July 12-14	Radnor, Pa.	(D) Woman's Aux. summer conference. Conference Center.
July 12-21	Monteagle, Tenn.	(P) Province 4 conference on Church Music. Director: Bp. Barth. Faculty: Rev. Harry R. Heeney, John Boe, Gilbert Macfarlane, John G. Metcalf, R. T. White, DuBoise Center.
	Berkeley, Calif.	(N) Summer school of Church Music. Director: Norman Mealy. Church Div. School of Pacific.
Wed. July 13-20	Silver Bay, N. Y.	(N) NCC summer missionary conference.
Fri. July 15-17	Omaha, Nebr.	(D) Parish life conference. Brownell Hall.
July 15- Aug. 29	Valle Crucis, N. C.	(N) Southern Town and Country Institute.
Sat. July 16-22	Hendersonville, N. C.	(D) Family conference. Kanuga Lake.
	Hendersonville, N. C.	(D) Conference on Christian Ed. Kanuga Lake.
July 16-23	Sewanee, Tenn.	(P) Province 4 summer training school and workshops. Theme: "The Living Word". Speakers: Bp. Stuart, Rev. John Allin, Dr. R. K. Yerkes, Rev. David Collins, Mrs. Lenora Harris. Univ. of the South.
Sun. July 17-23	Des Moines, Iowa	(N) United Christian Youth conference. Grand View College.
July 17-29	Sewanee, Tenn.	(N) NC Laboratory for clergy. Theme: "The Church and Group Life". Univ. of the South.
Mon. July 18-23	Lincoln Univ., Pa.	(N) NCC institute on Racial and Cultural Relations. Lincoln Sem.
July 18- Aug. 8	Celigny, Switzerland	Ecumenical Institute of World Council of Churches. Chateau de Bossey.
Wed. July 20-23	Way, Miss.	(D) Adult counselors camp. Camp Bratton-Green.
Fri. July 22	Morrilton, Ark.	(D) Parish Life conference. Camp Mitchell.
July 22-24	Orkney Spr., Va.	(D) Woman's Aux. retreat. Shrine Mont.
	Hendersonville, N. C.	(D) Parish Life conference. Kanuga Lake.
	Monteagle, Tenn.	(D) House of Young Churchmen. DuBoise Center.
July 22-29	Way, Miss.	(D) Youth workshop. Camp Bratton-Green.

## ANGLICAN CYCLE OF PRAYER

July 10	Mauritius	Bishop Hugh Otter-Barry
July 11	Meath, Ireland	Bishop James McCann
July 12	Melanesia, Pacific	Bishop Alfred T. Hill
July 13	Melbourne, Australia	Archbishop Joseph J. Booth and Bishop John McKie
July 14	Mexico	Bishop Efrain Salinas y Velasco
July 15	Michigan	Bishops Emrich and Crowley
July 16	Mid-Japan	Bishops Onishi and Powles
July 17	Milwaukee	Bishop Hallock
July 18	Minnesota	Bishops Keeler and Kellogg
July 19	Mississippi	Bishop Duncan M. Gray
July 20	Missouri	Bishop Arthur Lichtenberger
July 21	Mombasa, East Africa	Bishop Leonard Beecher
July 22	Monmouth, Wales	Bishop Alfred Morris
July 23	Montana	Bishop Henry Daniels

Christian

## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

spirit of the socialist movement in some respects than the British railway strike. In this case the demand has been for a measure of security in the wage earner's enjoyment of his wage. The underlying argument is that what the wage earner needs most of all is the feeling that his wage itself is secure and certain.

Some people are very critical of the idea of security as a major objective of social and economic policy. Security, they say, dulls the edge of enterprise, and if we have too much security we shall cease to be an enterprising country.

It is impossible to ignore the fact that those who say this usually possess and enjoy a great deal of security, but the argument deserves a more careful treatment and analysis than a merely personal reply of this kind.

It is certainly true that both Britain and America have in the last hundred and fifty years been countries noted above all others for economic enterprise. Britain was enterprising enough to get the industrial revolution going, and America enterprising enough to carry it to its logical conclusion. When we say that a country is enterprising we do not mean that all its citizens are enterprising, but simply that a great many of them are.

In the same way the Hebrews of old were the great prophetic people, but there was never a time when all of them were prophets. The Italians are now a people with a genius for opera, but not all Italian men write operas like Puccini, nor do all Italian women sing like nightingales.

In fact an enterprising country needs a great many unenterprising people who are willing to go on throughout their lives as mere wage earners. It would be a bad thing if we were all so enterprising that none of us was contented with the status of a wage earner. In other words, large scale economic enterprise would be impossible if we were all of us economically enterprising. Our system needs its enterprising people, but it also needs a vast army of contented wage earners.

If this is so we must pay careful attention to the psychology, the social and economic interests and the natural demands of the wage earner. If what he wants above all is security, then our enterprising, expanding economic system will best be served by giving him security.

There are, of course, enterprising, risk-taking people who are interested not so much in security as in their freedom to be enterprising and their natural needs and demands must also be taken very seriously.

What seems to be indicated is the desirability of a double system: Security for the wage earners—freedom for the enterprisers. There is no reason why these two elements should not be combined in a single economic system, and on the whole it would appear that the new agreements negotiated in the two major segments of the automobile industry represent an important step towards this desirable goal.



# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Amateur In Photo Contest Pegs Win On 'Good Luck, Pretty Girl'

It is a singular feature of the Episcopal Church that it lends itself, subject-wise, to good photography.

With its colorful rituals, its vested clergy and choirs, its many structures of gothic architecture, it provides a field day for the camera enthusiast, amateur and professional.

Perhaps that is what National Council's Public Relations Division was thinking of when it organized its recently-completed photographic contest. Or perhaps it was succumbing to the old adage, "a picture is worth a thousand words." Or maybe the observation that people just like to get out in the warm sunshine and snap pictures.

Whatever the motive, the result was outstanding.

A flood of excellent photographs, with a wide variety of subject matter, made the judges' chore a difficult one; but when the final choices were made, it was two women, both housewives, who walked away with top honors.

Winning a \$100 prize in the ama-

teur class was Mrs. Steve Simon, of 64 South Broadway, Nyack, N. Y., for a photo of one of her Sunday School pupils.

*Bless These Pennies* shows four-year-old Serita Smith, daughter of Mr. and Mrs. Park Smith, of Valley Cottage, N. Y., a neighboring village to Nyack, presenting her mite box. The picture was taken at Grace Church, Nyack.

The mother of two children, Mrs. Simon, who admits to "liking to take pictures," attributes her prize-winning effort to "good luck and a pretty child."

Oddly enough it was a specialist in children's pictures who submitted the winning entry in the professional class—but the subject was not a child.

*A Good Morning*, showing the Rev. Gerald V. Barry, rector of Christ Church in the Riverdale section of The Bronx, N. Y. C., shaking hands with his parishioners at the church door, brought a \$100 check to Mrs. Elizabeth Wilcox, of 4511 Delafield

Avenue, Fieldston, N. Y., a professional photographer with her own studio.

Developing an interest in photography during the war, she has taken mostly church and children's pictures, but hopes to branch out into editorial work.

The mother of three boys, she is president of the Riverdale Camera Club. This is only the second time she has won a photography award. The first was an honorable mention in an exhibition of the Metropolitan Camera Club Council, embracing camera clubs throughout the city.

Second prize of \$75 in the amateur class went to Mrs. Mary Paxton Keeley, of 1111 Porter Street, Columbia, Mo., for *Come All Ye Faithful*, a graphic close-up of the veteran sexton of Calvary Parish, Columbia, ringing the church bell.

A candid, human-interest picture of two choir girls vesting, *Sunday Morning Fashion*, brought a third prize of \$25 to Dick Doty, of 1114 Twelfth Street, Hood River, Ore., the winning entry from the farthest geographical point.

Second and third prizes, of \$75 and \$25, in the professional class went to Curtis L. Barnes, Jr., of the *Rochester* (N. Y.) *Times Union* staff, for



**FIRST PRIZE:** Amateur photographer, Mrs. Steve Simon, captures a 'winning' expression, (l.), while . . .

. . . professional lenswoman, Mrs. Elizabeth Wilcox, shows (r.) the warmth of a handshake.





## THE CHURCH ACROSS THE NATION

*Baptism*, and Austin Hansen, of 919 Eagle Avenue, The Bronx, N. Y. C., for *Even the Silence Worships Him*, showing an unusual interior shot of the Cathedral of St. John the Divine.

The contest, which ran from Jan. 15 to April 30, also provided for 10 honorable mentions in each category. Winners were given the six-volume set of the *Church's Teaching Series*, published by Seabury Press.

Honorable mentions, showing the geographical spread of contest response were:

**Amateur:** Miss Fay S. Greenland, Longwood College, Farmville, Va.; Mrs. John O. Jones, Seward, Neb.; Duncan Ross Munro, Shelburne, Vt.; the Rev. Joseph W. Peoples, Jr., Joliet, Ill.; G. Hilliard Ross, Nyack, N. Y.; Leonard Rowley, Wheeling, W. Va.; Miss Alice M. Snow, Washington, Conn.; Paul E. Wade, Minter, Ala.; Harold L. Wooley, Hurricane,

Utah; Charles S. Yarwood, Jr., Poughkeepsie, N. Y.

**Professional:** Joe Armstrong, Allegan, Mich.; George H. Boyer, Fitchburg, Mass.; William W. Carnes, Tampa, Fla.; Marvin Harris, Brenham, Texas; Miss Caroline Jenkins, Memphis, Tenn.; Miss Sally Ann Lara, Rochester, N. Y.; Edwin H. Moodhe, Washington, D. C.; Miss Jo Phillips, San Antonio, Texas; F. Victor Rahner, Jr., St. Augustine, Fla.; Ken Torrington, Old Greenwich, Conn.

Judges were Bishop William W. Horstick, of Eau Claire, a camera enthusiast and amateur photographer; Robert L. Hoke, press bureau chief for Colonial Williamsburg, Inc. (Va.), and H. A. von Behr, New York professional photographer and fellow of the Royal Photographic Society of Great Britain.

### *Alcohol Study Grants*

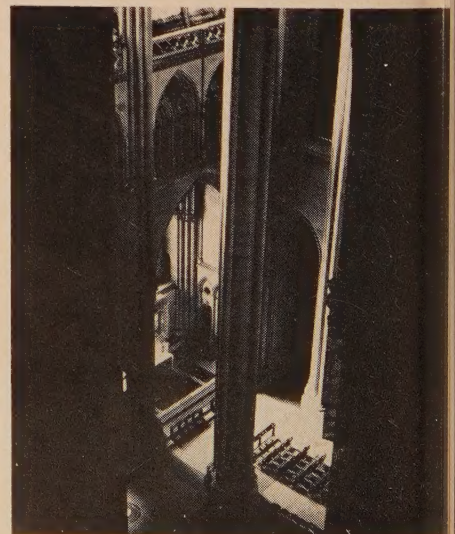
Thirteen clergy and two seminarians have received grants for the coming session of the Yale Summer School of Alcohol Studies from National Council's Committee on Alcoholism and Alcohol Education, according to Delaware Bishop J. Brooke Mosley, committee chairman.

The men, who will also receive grants from their dioceses, are the Rev. Messrs. William O. Boyd, Tenn.; Richard E. Byfield, Calif.; Jerry Carpenter, Pa.; Charles T. Chamber, Miss.; Kenneth Donald, S. C.; John C. Henry, Va.; James G. Jones, Chicago; Edward F. Mason and Herbert G. Myers, both Ohio; John C. Mott, N. C.; George F. Pratt, Olympia; Clarence C. Putnam, N. D.; Hillman R. Wiechert, So. Ohio; Malcolm S. Lattimore, Mo., seminarian, Berkeley, and John R. Symonds, Del., seminarian, VTS.



**SECOND PRIZE:** *THE bellringer* (upper left), by an amateur photographer, Mrs. Mary Keeley, and the baptismal service (upper right), by a professional, Curtis L. Barnes, Jr., a news cameraman, show contrasting facets of the Church's life and activity.

**THIRD PRIZE:** Two girls vesting (lower left) are captured by amateur cameraman Dick Doty, while (lower right) the craftsmanship of professional Austin Hansen imprisons the mood of a great cathedral.







SEVEN Los Angeles judges were ushers at a special American Church Union 'Day of Witness' service in St. Paul's Cathedral. (l. to r.) Judge Philip H. Richards; the Rev. Canon Albert DuBois, executive secretary of the ACU; Justice Marshall F. McCoomb;

Bishop Francis Eric Bloy, diocesan; Judge Roger A. Pfaff; Judge James H. Pope; Suffragan Bishop Donald Campbell; Judge F. Ray Bennett; the Rev. Canon Douglas Stuart of Grace Church, Los Angeles; Judge Earl Lippold, and Judge Herbert V. Walker.

## Atlanta's Bishop Weds

A friendship of 15 or 20 years has culminated in marriage between Atlanta's 48-year-old bachelor Bishop Randolph Claiborne and Mrs. Clara Kinney Stribling, widow of W. L. (Young) Stribling, heavyweight boxer.

The couple was married at St. James Church, Marietta, Ga., by Bishop Charles C. Carpenter of Alabama, assisted by Bishops Albert R. Stuart of Georgia, and George M. Murray, Alabama's suffragan. About 20 persons—members of the couple's families—witnessed the ceremony.

Mrs. Claiborne has two sons and a daughter by her former marriage. Her first husband was killed in a motorcycle wreck in 1933. He was one of the top contenders for the light-heavyweight boxing crown in the late '20s and early '30s.

Bishop Claiborne is a native of Farmville, Va., but spent most of his boyhood in Marietta. His bride was a member of his parish when he was a rector of St. James Church, Macon.

## Seabury Series Kit Sales 'Going Well'—McCauley

Sales of sample kits in the Seabury Series, new Christian Education curriculum, have "gone remarkably well," reports Leon McCauley, manager of Seabury Press, publishers.

"As of early last month, we had filled orders for over 2400 sample kits," McCauley told *ECnews*. "All

of these orders were for the sample kit only, and not for other materials. About 1800 of the orders came to us with cash, and about 600 were to be charged. In other words," he continued, "the return on this part of the Seabury Series promotion is 75% cash, and this is phenomenal."

According to McCauley, by the first week of last month orders were due from about 500 churches and missions for all of the material that is going to be used next Fall in grades 1, 4 and 7, and in the Parents' Class.

"About 300 of those orders were to be cash and about 200 charge,"

McCauley stated, "and they were to vary in volume from \$50 to \$750. These were to contain orders—most of them, anyway—for sample kits. Thus, looking at the early June record, we will have distributed material on a little under 3000 orders.

"Since there are about 5200 parochial clergy and since some parishes ordered more than one sample kit, it looks as though we would have reached at least 50% of the parishes in the Church. It is interesting to note that the percentage of cash orders as against the percentage of charge orders is higher with the sample kits than it is with full orders.



Bishops Stuart, Claiborne, Carpenter, Murray and the bride

Atlanta Journal-Constitution



## Annual Councils End As Summer Approaches

With General Convention two months away, the long train of annual convocations becomes a matter of history. Reporting from throughout the nation in the home stretch were:

### Bethlehem

Adopted a budget and accepted objectives which would make a missionary budget of \$110,000 possible; admitted one mission as an organized church. Bishop Frederick J. Warnecke presided.

**Deputies to General Convention:** the Revs. Lyle Scott, M. M. Moore, Dean Stevenson and Richard White, clerical; W. A. Aiken, Frank T. Green, W. R. Coyle, Jr., and Stanley Wood, lay.

### Nevada

Record attendance, despite blizzards and distances as far as 500 miles; heard that statistics of growth in last year reached all-time high, and at Bishop William F. Lewis's request, voted to up the district's missionary giving by 10 per cent.

**Deputies to General Convention:** the Rev. Theodore H. Kerstetter, clerical; Joe Coppa, lay.

### Minnesota

Expressed prayerful concern for the return to health of Bishop Stephen E. Keeler, stricken with bronchial asthma in Rome while on a trip in his capacity as Bishop-in-Charge of the American Convocation of Churches in Europe. Set machinery in motion for commemoration of Bishop Keeler's 25th consecration anniversary, June 24, 1956. Received gift of a home to be converted into a diocesan center from the estate of the late Mrs. George B. Lane.

**Deputies to General Convention:** the Revs. Monroe Bailie, Glenn F. Lewis, Daniel Corrigan and G. Wendell McGinnis, clerical; David E. Bronson, John W. Gregg, Paul Benson and F. Rodney Paine, lay.

### Colorado

Presiding at his first convention since his consecration, Bishop Joseph S. Minnis urged greater participation of lay groups and increased clergy salaries and lauded the effort of the diocese in closing the gap in meeting national Church quotas. Previously falling \$15,000 behind, the diocese this year was only \$5,000 in arrears.

Delegates gave consideration to modernizing diocesan constitution and canons, but must wait until next year to take action.

**Deputies to General Convention:** the Revs. Harry Watts, Edwin B. Thayer, Lindsay Patton and Edward C. Turner, clerical; Dr. Karl Arndt, Gerald Hazelhurst, Thomas Husband and Martin Chandler, lay.

### Olympia

Voted to raise the minimum stipend of mission clergy and complete work on Seattle's Cathedral Church of St. Mark (SEE CUT), with cost estimated at \$3,500,000.

New mission clergy minimums: \$3,000, deacons; \$3,300, unmarried priests; \$3,600, married priests.



*As Seattle cathedral will look*

Resolution to drop word, "Protestant," in Church's title resulted in tie vote, which Bishop Stephen F. Bayne, Jr., refused to break. The final vote resulted in defeat.

**Deputies to General Convention:** the Very Rev. John Leffler, the Revs. Elmer Christie, Walter McNeil and John Wyatt, clerical; Edward Colcock, James Hodges, B. Franklin Miller and M. J. Muckey, lay.

### Virginia

Asserted the belief that "it is the principle of the Christian ethic for the people of the diocese that they make every effort, in Christian love, to eliminate all barriers preventing the free fellowship in the Church's life of people of different races."

Called for distribution of a diocesan Christian Social Relations re-

port that advocated a gradual approach to integrated churches through (1) joint meetings between representatives of white and Negro races, (2) sponsorship by local churches of interracial choirs for community events, (3) special vacation study groups composed of children of both races, (4) prejudice-free atmosphere for children in local parishes and (5) exchange visits to parishes by clergy of both races.

Voted approval for the establishment of a new home for the aged in Richmond, and gave diocesan approval, pending legal negotiations, for initial steps to be taken by All Saints' Church to relocate on the grounds of Roslyn, the diocesan conference center.

Appointed a committee to seek a new location for diocesan headquarters, with Roslyn a suggested site.

**Deputies to General Convention:** the Ven. Samuel B. Chilton, the Revs. H. A. Donovan, Churchill B. Gibson and David H. Lewis, Jr., clerical; B. Powell Harrison, Albert A. Smoot, R. Turner Arrington and Reid I. West, lay.

### Upper South Carolina

Proposed a new constitution and canon changes to be voted on at 1956 convention. Created post of arch-deacon, to be filled after January.

**Deputies to General Convention:** the Revs. John A. Pinckney, Capers Satterlee, William W. Lumpkin and Jack Cole, clerical; F. D. MacLean, W. Croft Jennings, J. E. Hart, Jr., and I. A. Trively, lay.

### Western Massachusetts

Adopted a minimum standard of salaries for clergymen; approved a \$307,255 budget, and heard that the diocese had paid in full its Builders for Christ quota.

**Deputies to General Convention:** the Revs. Merritt F. Williams, A. Vincent Bennett, George St. John Rathbun and Philip H. Steinmetz, clerical; Robert W. Boyer, Miles E. Hapgood, Frank E. Punderson and Francis P. Dill, lay.

### Wyoming

Learned that it had increased its confirmations annually for the sixth consecutive year; took action to pave the way towards becoming an aided diocese, and admitted one new parish.

**Deputies to General Convention:** the Rev. Raymond H. Clark, clerical; Howard Smith, lay.



## Denver 5-Church 'Fiesta' Proves Successful Event

Fund-raising has always been a big job for little churches. Many times a project attempted hasn't seemed worth the effort. Out in Denver, Colo., it was.

Five small metropolitan churches united to solve two of their biggest problems—fund-raising and opportunities for fellowship. The time and talents formerly spent on individual bazaars and carnivals went into one large, widely-publicized event: the first annual cooperative Episcopal Fiesta.

### Opinions Came First

The idea came from Mrs. C. A. (Margaret) Royer, mother of two grade school children and member of one of the participating churches, St. Mary's Parish. She believes it had been done once before in the city and knows of it being done elsewhere.

Last November, Mrs. Royer began collecting opinions of the plan. By December, a committee of representatives from each church had been formed: St. George's Mission, Englewood; St. Timothy's Mission, Littleton; St. Stephen's Mission, Aurora, and St. Andrew's Mission, Denver, which later was unable to contribute.

St. Michael and All Angels' Parish, Denver, also said they would lend a hand. Their rector, Fr. Leon C. King, also vicar of St. George's and St. Timothy's, agreed to be general master of ceremonies.

Members contributed time at their own specialties—lawyers did all legal preparation, checked on city ordinances; insurance men wrote the necessary policies; businessmen gave or obtained merchandise prizes; radio, television and public relations people handled publicity; commercial artists prepared all signs; others obtained the building and free parking lot.

### Queen Is Crowned

On June 3, Denver's Mayor Quigg Newton opened the Fiesta, assisted by a Lowry Air Force Base Color Guard. In spite of almost constant rain during the two days of activity, the crowds numbered about 500 at any given time.

When the votes had been counted for candidates from each of the five participating churches, 18-year-old Carol Gilbert of St. Mary's was crowned Fiesta Queen by Clyde (Sugar Blues) McCoy, trumpeter.

Meanwhile, men, women and chil-



Band leader McCoy 'serenades' Denver Fiesta Queen, Carol Gilbert

dren wandered through the University of Denver's Field House and met local television personality Sheriff Scotty, watched artist Mina Conant Billmyer drawing caricatures and heard Madame Catherine of Estes Park telling fortunes.

Some of their time was spent munching on cotton candy or other taste-tempters and looking at the more than 30 booths set up, including games, handiwork, plants, books, record and music and baby booths.

There were free balloons for the children and door prizes included chairs, lamps, automatic percolators, toasters and a weekend-for-two as guests of the city and its merchants at Georgetown, in the nearby Rocky Mountains, site of Grace Church, first Episcopal Church founded in Colorado.

Other attractions were a pony ring with live animals, a fire engine for rides, the Englewood Lions Club band, Lakota Indian dancers, the famed Koshare boy scout Indian dancers and author Adra Garrison who autographed copies of her book, "Fuzzy Wuzzy Bear."

### Plans For Another

A week before the Fiesta date more than 8,000 tickets had been sold, and cleared after expenses was at least \$2,000 to be divided among the five churches. Even before the closing hour, plans were being made for another one next year, with two new churches already signed up.

Mrs. Royer, general chairman for the event, commented that, "It's been wonderful for all of us to unite

in a common project and make friends throughout the city. We're no longer intolerant of each other's ways of doing things when we are all friends."

## Start of \$60,000 Clinic Paces West Coast Center

St. Luke's Hospital in San Francisco, the Church's health center for the city and county, has launched a million-dollar building and remodeling program, following groundbreaking for a \$60,000 clinic.

Within six months after the old clinic is razed, an \$800,000 four-story wing is going up, reported hospital administrator Joseph L. Zem. The new wing will contain six major surgery rooms, a complete X-ray department, a pediatric department and administrative offices and medical library.

### Outstanding Medical School

The hospital has raised \$780,000 in the last two and a half years, and the fund campaign will continue.

St. Luke's has served the people of San Francisco since 1871, and after the original plant was destroyed by earthquake and fire of 1906, the present main building was constructed in 1912. It is considered one of the country's outstanding medical schools.

St. Luke's nurses attend chapel before going on duty each morning, and the service of Morning Prayer is often followed by patients in the wards who can hear the singing from the lobby chapel.



## Churches in Six States Expand Their Facilities

Building plans may be made in the dead of winter, but they take shape in spring and summer.

Warm weather brings with it the breaking of ground for new structures, the laying of cornerstones and the dedication of recently completed buildings.

Such was the case in Washington Court House, Ohio; Havelock, N. C.; Newark, Del.; Severna Park, Md.; Evanston, Ill., and Glenside, Pa. (SEE CUT).

For more than 40 years, the congregation of St. Andrew's Church, located in the rural mid-section of the Diocese of Southern Ohio, in the little town of Washington Court

The building was designed and constructed by members of the congregation.

In Havelock, N. C., a church which was begun two years ago to serve an admittedly transient congregation, had a new parish house dedicated by East Carolina's Bishop Thomas H. Wright.

The constantly changing congregation of St. Christopher's Mission, which averages around 100 families, is composed largely of the civilian and military personnel of the Havelock and Cherry Point Marine Corps Air Station.

Within a year's time, almost to the day, of its ground-breaking, the new, \$130,000 parish house of St. Thomas' Church, Newark, Del., was dedicated by Bishop J. Brooke Mosley. The

with the first service held on the property of Mrs. C. T. Marston, donor of the present site, St. Martin's met in the gymnasium of Severn School and later in the Woods Memorial Presbyterian Church.

Officiating at the cornerstone laying were Maryland's diocesan and suffragan, Bishops Noble C. Powell and Harry Lee Doll, as well as Her Majesty's Consul, S. G. Burt-Andrews, who presented the historic cornerstone.

Work has been under way for several weeks on a new \$200,000 parish house and religious education building for St. Matthew's, Evanston. Intended to relieve crowded conditions which have necessitated the renting of rooms at a nearby school, the new plant will contain 12 classrooms, church offices, a parish hall and dining room, modern kitchen and vesting rooms for choir and acolytes.

A church nearing its diamond jubilee, which has to run three services a Sunday and two separate Sunday Schools in order to accommodate a growing suburban population on the outskirts of a big city, is entitled to new quarters.

At least that is the way the parishioners of St. Peter's, Glenside, Pa., near Philadelphia, felt when Bishop Oliver J. Hart broke ground for a new \$200,000 church building.

Designed to accommodate 434 people—three times the capacity of the old one—with room for 40 more in a choir balcony, the new church will be of modern design, with a free standing altar. Cruciform in shape, it will include an office wing, a sacristy wing and a full basement for Sunday School classrooms.



*Vestrymen and clergy at ground-breaking ceremonies in Pennsylvania\**

House, was held together by a handful of faithful worshippers in a small converted dwelling.

But four years ago they started a new lease on life, quadrupled the congregation, began giving to missions instead of being only on the receiving end, organized a daily kindergarten to fill a much-needed gap in the town's educational set-up (there was no secular kindergarten), and built a \$52,000 church and parish house, under the direction of the Rev. Sanford Lindsey, who was also in charge of Trinity Church, London, Ohio.

The recently-completed church plant was dedicated on Rogation Sunday by Bishop Henry Wise Hobson, and expects to have its indebtedness cleared by 1957.

first unit of a planned quadrangle, which will eventually include a new church, chapel and an additional wing, the building, located near the campus of the University of Delaware, will provide a religious and social center for students as well as serving the needs of the congregation.

Using a cornerstone salvaged from the bomb damage inflicted during World War II on St. Martin's-in-the-Fields, Trafalgar Square, London, an American St. Martin's, in Severna Park, Md., began to build a permanent home for its young—in point of tenure—congregation.

Organized a year ago last month,

\* (L. to r.) Clergy are Bishop Hart, the Rev. Robert N. Back, rector, and the Rev. Frederick B. Halsey, curate.

## In Brief . . .

The West Point Cadet Choir made its annual guest appearance at St. Thomas' Church, Fifth Avenue, N. Y. C. Preaching the sermon was the Rev. George M. Bean, chaplain of the USMA.

Scottish bagpipes, under the direction of Lt. Col. E. M. Perkins, marched in the processional and recessional at Washington Cathedral, marking the 100th anniversary of the St. Andrew's Society of Washington and the Society's annual "Kirkin' o' the Tartan" ceremony.

Twenty-two commanderies of the Knights Templar held their 28th annual service at New York's Cathedral of St. John the Divine.

A symptom of growing pains was evident at St. John's Church, Seattle, when 99 persons were confirmed.



## Nine in Windham House 1955 Graduating Class

Windham House, the Church's national graduate training center in New York for women, graduated this year nine badly-needed professional Church workers.

At the last quarterly meeting of National Council in Greenwich, Conn., three participants emphasized the serious shortage of trained women workers: Bishop Karl M. Block of California, a Council member; the Rev. William G. Wright, head of the Home Department, and Mrs. Arthur Sherman, Executive Secretary of the Woman's Auxiliary.

The Council approved Bishop Block's request for recognition of St. Margaret's House, graduate training school for women in Berkeley, Calif., as a national Church institution, effective when the Eighth Province seeks such recognition (*ECnews*, May 29).

Windham House training includes the four-fold program of academic study, supervised field work, corporate living and worship.

### The Graduates Give:

The 1955 class includes seven women who have completed academic requirements for the master's degree in Christian education, awarded jointly by Union Theological Seminary and Teachers College or Columbia University; one student who has completed master degree requirements in the teaching of English at Teachers College, and a student from Wales sponsored by the Girls' Friendly Society for a year's study in this country.

Graduates are: Ada May Ames, Diocese of Michigan; Mary Isabel Bigelow, Western Michigan; Elizabeth Daniel, Pennsylvania; Marilyn G. Foxen, Ohio; Betty Ruth Hoven-camp, Southern Ohio; Margaret Elizabeth Smith, Western Massachusetts; Dorothy Alice West, Florida; Jean Ramsay Adams, Pittsburgh, and Anwen Rees Pugh, Wales.

### Auxiliary Gift

A portrait of the Rt. Rev. Robert E. L. Strider, retired Bishop of West Virginia, has a permanent place in Strider Hall, student center at Trinity Church, Morgantown.

Presented by the women of the diocese, the portrait was unveiled by Mrs. Randolph M. Valz of Beckley, retiring president of the diocesan Woman's Auxiliary. The unveiling took place at a reception given during



At unveiling ceremony: Bishop Strider, Mrs. Strider and Mrs. Valz

the annual meeting of the Auxiliary in Trinity Church.

Because Morgantown is the seat of West Virginia University, and work with students there is considered a missionary project, the executive board of the national Woman's Auxiliary in 1946 granted \$15,000 of United Thank Offering funds to assist with the construction of Strider Hall, named for the bishop.

### In Brief . . .

Mrs. Charles Stanley Rogers resigned last month as Director of Christian Education for the Diocese of Southwestern Virginia. Bishop William H. Marmion expressed his deep regret at her retirement and said, "... our association with her has been a joy and a privilege, which we shall miss greatly."

Miss Evelyn Spickard, former Director of Christian Education at the Chapel of the Intercession, New York City, is the first diocesan Director of Christian Education in Colorado, a post newly created in that diocese. She has been consultant on the editorial staff of the Morehouse-Gorham, working on a series of Church School lessons, and is author of a course on "The Life of Our Lord."

Mrs. John D. Plant of Hamden, Conn., and Mrs. Malcolm J. Edgerton of Stamford, are the first women appointees to the executive council of the diocese. Mrs. Plant is president of the New England Woman's Auxiliary and a former president of the diocesan branch. Mrs. Edgerton is president of the Connecticut Confer-

ence on Social Work and was a three-term Stamford representative in the state legislature.

Miss Mary Whitten has become Director of Christian Education for Christ Church Parish, Cambridge. She is widely known throughout the Diocese of Massachusetts as Director of Holiday House, a camp for girls, conducted by the Girls' Friendly Society in Milford, N. H.

Honoring Miss Maude Beheler, the congregation presented to St. John's-in-the-Mountains, near Ferrum, in Franklin County, Va., a pair of candlesticks for the altar. Miss Beheler was for 30 years assistant missionary at the church and is now teacher of handiwork among the people of "The Colony," a state institution near Lynchburg.

Mrs. Thomas E. Lundy has been appointed Director of Christian Education for the Church of the Incarnation, Dallas, Tex. She is the immediate past president of the Woman's Auxiliary diocesan board.

Miss Helen Turnbull, Director of Windham House, returned recently from a month in Europe. She went to Geneva, Switzerland, where she had been invited by a department of the World Council of Churches to attend a consultation on the training of women for professional Church work at the Ecumenical Institute at Bossey. She also represented other U. S. churches as well as the Episcopal Church at a consultation on World Need and Strategy for 1956, called by the WCC Division of Inter Church Aid and Service to Refugees.



## Essay Contest Inaugurates Kent School's 50th Year

Prize Day exercises, or graduation, at Kent School, Connecticut, marked the beginning of the school's year-long celebration of its 50th anniversary, part of which is an essay contest open to college seniors throughout the country.

It fell to Presiding Bishop Sherrill to make the opening announcement of the celebration which has as its theme, "The Christian Idea of Education," also the theme of the national essay contest.

In his address to the graduating class, Bishop Sherrill acknowledged the "debt we owe to those who have gone before us," but said, "there is such a thing as the dead hand of the past which limits the ability of a new generation to meet changing conditions."

He cited statesmen or politicians who "still talk in terms of the horse and buggy days," and said they make isolationism proposals and speak of the U.S. as an "impregnable fortress, as if the airplane and the guided missile had never been invented. . . ."

### The Ironic Dilemma

"Man's ability to pioneer," Bishop Sherrill continued, "is one of the greatest God-given faculties."

Following the bishop's speech and the awarding of prizes and diplomas, Bishop Walter H. Gray of Connecticut laid the cornerstone of the school's new auditorium.

Meanwhile, plans for the national essay contest had been completed prior to the official opening of the anniversary celebration.

Chairman of the contest is Louis T. Stone, a Kent trustee. The jury includes authors, educators and school and Church officials. Cash prizes totalling \$1,750 will be awarded for the best three essays written during 1955-56 by college seniors on the anniversary theme.

"Our purpose," said Stone, "is simply to stimulate widespread thinking on this subject, which we believe to be of increasing importance in our democracy."

He said American education had long been presented with the "ironic dilemma" of two distinct views: one, that an education must have its basis in the historic teachings of the Christian faith; the other, that the Christian faith is irrelevant to general education in a democracy.

"The essays called for in this contest," Stone explained, "may be addressed to any aspect of this di-



*CDSP wives entertain representatives of the Woman's Auxiliary\**

lemma. . . . What are or should be the basic presuppositions of the Christian idea of education?"

Contest rules may be obtained from deans of all accredited U. S. colleges and universities, and from Kent School, Kent, Conn.

## Get-Acquainted Project Introduces WA to CDSP

Faculty and student wives of one of the Church's seminaries have hit upon a simple plan which they believe will have the long-range result of bringing more men into the seminaries and having seminaries better equipped to train these men for the ministry.

To introduce leading Episcopal laywomen to the Church Divinity School of the Pacific, Berkeley, Calif., they held an "open house" and tea at the school.

Guests were Woman's Auxiliary presidents and their boards from the 35 auxiliaries in the East Bay area.

Though all the guests live within a 100-mile radius of the only Episcopal seminary west of the Mississippi, most of them had never seen it.

In inaugurating what will be an annual event in seminary life, the wives were able to do what their husbands will do later on Theological Education Sunday each January: acquaint women as well as laymen with the seminary, the job it is doing and the needs it has.

\* (L. to r.) Mrs. Leigh B. Putnam, Jr., president of the organized wives' group; Mrs. John A. Huston, student wife; Mrs. Sherman E. Johnson, wife of the dean; Mrs. Milton Farmer, Woman's Auxiliary president of California diocese, and Mrs. Frederick Schilling, faculty wife.

Woman's Auxiliary guests were taken on a tour of the campus and served tea in one of the buildings. All expressed their appreciation of "seeing the seminary at last," and wanted to know how they could help.

On the suggestion of their guests, the wives will hold similar teas and open houses next year for WA groups in San Francisco, the Peninsula area and Marin County.

## Washington to New Haven

Through the efforts of a group of students, Yale University has an assistant minister to Episcopal students who will begin his duties in September.

The appointment of the Rev. Kenneth R. Coleman, of Washington, D. C., to fill this post was announced by Bishop Walter H. Gray of Connecticut.

Episcopal work at Yale is maintained largely by the Brewster Memorial Corporation of the diocese, but a group of students who believed there was a great need for assistance in the Church's work on the campus, successfully raised funds for the purpose.

Mr. Coleman, now assistant rector of St. Margaret's Church in Washington, is a native of New Haven and a graduate of Yale. After serving for a period as a Congregational minister, he studied at Cambridge University, England, and was ordained to the priesthood.

He will assist the Rev. Dr. Richard H. Wilmer, Jr., Episcopal chaplain at the university.



## Fame of 'Parson's Study' Measured in Helpfulness

Through the media of audio and video waves, the Episcopal Church is coming more and more into the living rooms of America.

Programs like the *Episcopal Hour* and *Another Chance* emanating from the Protestant Radio and TV Center in Atlanta, Dean Pike's *Believer and Skeptic* series in New York and the increasing use of broadcasting facilities to relate such important events as major conventions and consecrations have focused attention on the Church and its activities.

Last summer the airwaves carried statements on the Church's mission and policy from worldwide leaders meeting in the great convocations of Minneapolis, Evanston and Chicago.

But for the run-of-the-mine Episcopalian, whose main contact with the Church is that of occupying a pew every Sunday and making a yearly pledge of financial support, great issues and theological debates are not nearly as important as the question:

"What do I do now?"

To help answer this question a 35-year-old native West Virginia priest, the Rev. Griffin C. Callahan, rector of St. Peter's, Huntington, runs a twice-weekly family counseling broadcast over Station WSAZ-TV.

Beamed over a five-state area, with an estimated audience of 2,000,000, the "Parson's Study"—a name which suggests the informality of the program—has helped countless people "air" their problems.

### Learning from Others

Take the case of the woman who lost two children in a fire. She leaped to safety from an upstairs apartment, saving a third child, but the loss of the other two haunted her and for months she grieved and continually relived the experience.

Then one day a letter crossed the "Parson's Study" desk about another woman who had lost a child. The letter, read over the air, told of a woman struggling against resentment and doubt and on the brink of losing her faith. Learning of the second woman's plight and hearing the advice offered by the radio parson, the first woman was able to adjust to her own loss.

Other letters seek help on other problems, express agreement or disagreement with the parson's views or witness to faith and spiritual victories.

The "live" participants are actual-

ly few: Mr. Callahan and a guest, as for instance, the Rev. Jaratt Chandler, executive director of the West Virginia Council of Churches, or, more often than not, the program manager and sometime station announcer, Boz Johnson.

But the letters, themselves, become actors in the program, often speaking intimately and graphically for those who write them.

Healthy controversies are started through the reading of opposing views—a major factor in the program's success in a sea of denominationalism.

Now and then the parson is accused of failing to take a stand, but that criticism is answered by the reminder that the listener has missed the point and purpose of the program, which is not to proselytize but to help.



Radio announcer and rector ready to "air" problems of TV viewers

The "Parson's Study" story had its beginnings back when Mr. Callahan, now WSAZ Religious Advisor, was working in the Greenbrier missions with his friend, the Rev. Craig Eder, now teaching at the St. Alban's School.

The local radio station in Ronceverte, W. Va., (WRON), provided the opportunity for the clergy to broadcast for a week at a time every six weeks or so, and Mr. Callahan took advantage of it.

After coming to Huntington as rector of St. Peter's, he began to seek an opening on radio for the late evening counseling type of program so popular throughout the country.

In March, 1953, a radio-television workshop was sponsored by the Council of Churchwomen and the Ministerial Association, bringing to the city a team from NCC's Broadcasting and Film Commission.

The workshop stressed the advantage of a program with one or two permanent personalities over one with a variety of participation, citing the former for ecumenical value, but the latter for being able to hold an audience.

After the workshop the would-be broadcaster went after the possibility of broadcasting over WSAZ in earnest, seeking a chance on either radio or television.

The chance came after months of no encouragement. St. Peter's rector was surprised one morning to receive a call inviting him to try an experimental television broadcast. After

this seemed satisfactory, the station tried two more.

Off to a successful start, the "Parson's Study" was soon increased from a 15-minute spot to an extra day, then the present half-hour program twice a week.

The station suggested the possibility of a 15-minute program daily, but this seemed more than a parish priest could manage.

The summer schedule has moved the time of the broadcast from mid-afternoon to 1 p. m. It can be received on Channel 3 in West Virginia, Southern Ohio, Western Kentucky, Southwestern Virginia and points in Tennessee.



## Arkansas Coadjutor-Elect Would 'Fit Into' Program

An editorial in a Richmond paper summed up that Old Dominion city's views of the Rev. Robert R. Brown, rector of thriving St. Paul's Church there, following his election as Bishop Coadjutor of the Diocese of Arkansas.

"Many Richmonders of all faiths will miss him when he leaves for Little Rock," the editorial said in part. "Bob Brown has done wonders at St. Paul's. The frequently baffling problems of the downtown church did not dismay him. He surmounted them successfully, and achieved remarkable expansion of the congregation's enrollment and activities during his eight years as rector.

"He is not only beloved by the St. Paul's congregation; he is admired and respected as well. It is particularly noteworthy that enrollment and interest on the part of the young people have increased spectacularly under his leadership. Completion of a handsome youth building is merely one of the advances in this field that have been accomplished during his ministry."

An athlete of note while in Texas (he was once subject of Red Barber's *ECnews*' Sports Profile), Mr. Brown is a native of Kansas. He knows that area well. Subject to the necessary consents of the bishops, he intends to leave for Arkansas in the early Fall. His plans as coadjutor?:

"I have profound admiration for the remarkable job Bishop R. Bland Mitchell has done in the Diocese of Arkansas. It will be my desire to fit myself into the inspiring program already under way in the diocese."

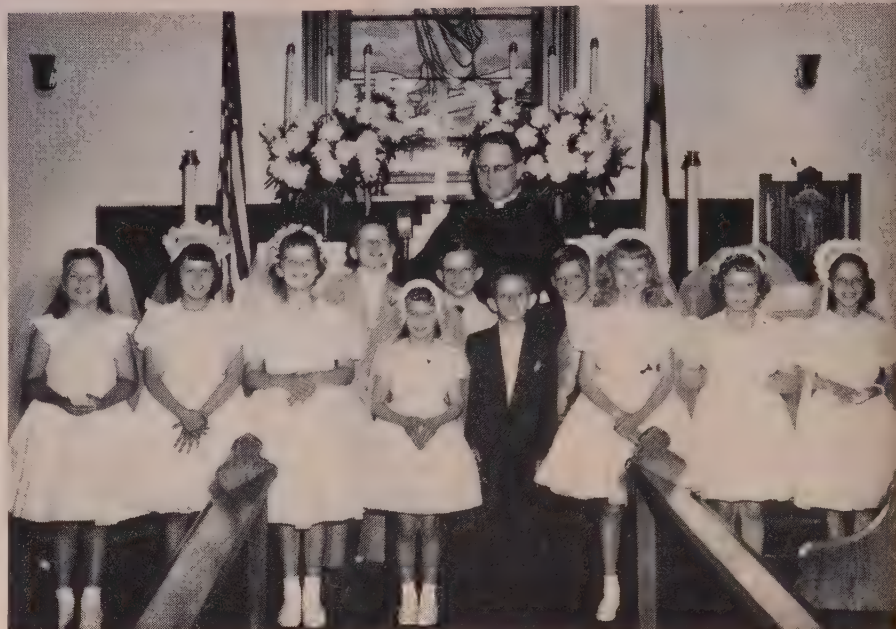
### 'Ready and Desirous'

The Rev. Joseph Wittkofski believes that eight-year-olds are far more teachable than are children in the immediate pre-teen years.

As a result, when the children of his parish, St. Mary's Church, Charleroi, Pa., become full-fledged communicants they have behind them more-than-the-usual training for this privilege.

To fulfill the "ready and desirous" rubric of the Prayer Book, the eight-year-old youngsters are given a year of Saturday morning instruction classes in Christian doctrine and practice and then they are permitted to receive their first Holy Communion.

When they become 11 years old,



Fr. Wittkofski and "first Communion" class at St. Mary's, Charleroi, Pa.

they are given a 10-week refresher course of studies and prepared for Confirmation.

This longer period of training helps them play an active role in the life and worship of the parish.

### Central Park 'Incident'

When Charles Howard Graf was out of the knee-high to a grasshopper stage, he probably took part in many games of cops-and-robbers. Perhaps some of the "chases" in the games moved from his native Brooklyn to Central Park in New York.

Little did he realize then that as the Rev. Charles H. Graf he would find himself in the middle of another escapade back in Central Park.

While cruising through the famed area one day recently in his car, Father Graf, now rector of St. John's Church in Greenwich Village, was joined suddenly by a New York patrolman, who had jumped into the vehicle.

Urged to catch up with a fleeing truck, driven by a man bent on evading a \$15 parking ticket he claimed was unjustified, Fr. Graf manipulated his car see-saw fashion alongside the truck, permitting the patrolman to fire bullets into the truck's tires.

Later, after the patrolman leaped out of Fr. Graf's car and made the arrest, the rector had only kind words to say: "I think the officer (rookie Eric Morris) should be commended for his care and marksmanship. It would have been easier for him to shoot the truck driver than to get his

tires. He showed the man every consideration by not shooting him."

Mr. Graf's quote to *ECnews*: "It really was quite exciting!" Understatement of the week.

### New Erie Dean

The Rev. Frederic R. Murray of St. Paul's Church, Elkins Park, and president of the Philadelphia Council of Churches, will become dean of St. Paul's Cathedral, Erie, Sept. 18.

The deanship has been vacant a year. The former dean, Joseph J. M. Harte, is now Suffragan Bishop of Dallas.

Mr. Murray, 44, was only recently elected as the first Episcopal priest to head up the Philadelphia Council, comprised of nearly 500 churches of 24 denominations. He will resign this post and also as chairman of the Youth Commission of the Pennsylvania diocese.

He was head of youth work in the Connecticut diocese while rector of Trinity Church, Branford, before coming to his present post.

A graduate of Harvard, Yale Divinity School and General Theological Seminary, New York, the dean-elect is married and has two children.

### Delaware Priest to Africa

Little did the Rt. Rev. Charles Usher-Wilson, Bishop on the Upper Nile, know that his recently-expressed hope would be answered so soon.

On a visit to Wilmington, he told Bishop J. Brooke Mosley of Dela-



ware, that he hoped Episcopal clergymen would enter the African field as missionaries.

Bishop Mosley has announced that the Rev. Harold R. Landon, Minister of Education at Christ Church, Christiana Hundred, is doing just that, to serve as a teacher. Mr. Landon, his wife and three children leave for Africa in September.

With the Bishop's approval, a group of Delaware laymen—mostly from Christ Church—is sponsoring Mr. Landon and providing funds for the family's trip.

The new missionary will remain canonically resident in the Delaware diocese, but will teach at the Mbali Seminary for natives in the Uganda country.

Mr. Landon came to Christ Church in 1952 from Steubenville, Ohio, where he was rector of St. Paul's Church. A native of Cleveland, Ohio, he was graduated from Denison University and Union Theological Seminary.

## St. Patrick's Dean Makes Preaching Tour of East

The Very Rev. William Cecil de Pauley, dean and ordinary of the Cathedral and Collegiate Church of St. Patrick, Dublin, is visiting the United States to acquaint Americans with the ancient Church of Ireland, and to raise funds for necessary repairs to his cathedral, built in 1190 A. D.

The dean's preaching engagements along the east coast include Trinity Church, New York City; the Washington Cathedral; St. Luke's Church, East Hampton, L. I.; St. John's Church, Bangor, Me., and St. Luke's Cathedral, Portland, Me.

His trip, he explained, grew out of a visit to Ireland made by the Rev. Edmond T. P. Mullen, priest-in-charge of St. Mark's Church, Medford Station, N. Y. The Very Rev. James Green, dean of the Cathedral of the Incarnation, Garden City, L. I., and the Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York City, were also instrumental in arranging the tour.

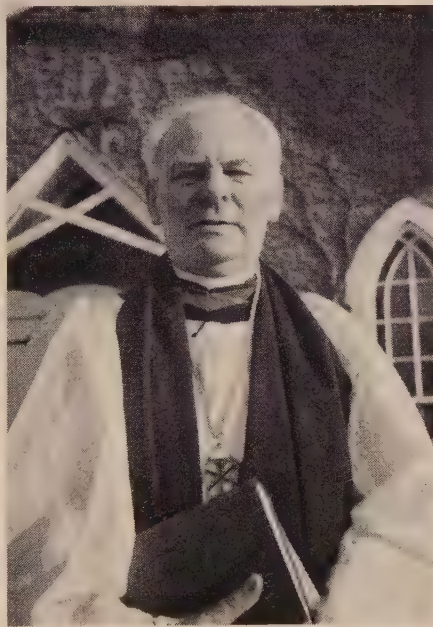
Asked what impressed him about America, Dean de Pauley said: "Its size—not only of New York City but of the entire country. And I must mention the very sincere welcome I have received from Americans everywhere."

His tour subject, of course, is St. Patrick's, which became the National Cathedral in 1872. Dublin has one

other cathedral, Christ Church, seat of the Archbishop of Dublin.

"The Church of Ireland like the Protestant Episcopal Church of America is one of the several independent churches within the Anglican Communion," Dean de Pauley explained, adding that it was represented at the Anglican Congress in Minneapolis, and its bishops attend the Lambeth Conference.

His cathedral costs about \$60 a day to maintain, and this includes operation of the choir day school for 70 boys who are given a secondary school education, the choristers paying only a small fee to attend. Two of his choirboys sang at the coronation of Queen Elizabeth II in Westminster Abbey. Boys may join the school at eight-years-old, and after their voices have changed may stay on until they are 17 if they wish to do so.



*Ireland's Dean de Pauley*

The cathedral is built on a marsh and has no crypt. It seats 2,500 people, and during the summer months is attended by many tourists. Sir Benjamin Guinness restored the edifice in the middle of the last century.

## Rare Honor

The Rev. Henry Baldwin Todd, retiring in September as rector of All Saints Church, Elizabeth, received an honorary doctor of divinity degree from Bishop Alfred L. Banyard on behalf of the Diocese of New Jersey, an honor rarely bestowed by the diocese. Presentation was made at a party for Dr. Todd at St. Luke's, Roselle.

• THE RT. REV. THOMAS JENKINS, 84, retired Bishop of the Missionary District of Nevada, in Anaheim, Calif. A native of Shenley, England, he was ordained to the priesthood in 1901 and consecrated bishop in 1929, after serving as a missionary in Alaska; rector of St. Paul's Church, Fremont, Ohio, and St. David's Church, Portland, Ore., and General Missionary and Educational Secretary for the Oregon diocese. He retired from the Nevada bishopric in 1942, but continued his ministry. He was editor of Nevada's "Desert Churchman" from 1929-42 and the author of several books. Memorial services were held for him in Ohio, Nevada, Oregon and Honolulu.

• OWEN J. ROBERTS, 80, former Supreme Court Justice, 1930-45, at his farm near Phoenixville, Pa. He was a vestryman at St. Andrew's Church near his home. In addition to his national duties, he also served as dean of the law school of the University of Pennsylvania, and in 1945, Philadelphia bestowed on him the \$10,000 Bok Award. In 1946, Justice Roberts was president of General Convention's House of Deputies in Philadelphia.

• THE REV. HAROLD HOLT, 69, in Elmhurst, Ill., shortly after his retirement as rector of Grace Church, Oak Park, where he had served 25 years. A native of Courtland, N. Y., he served churches in Michigan and Ohio and was a chaplain during World War I. He was at one time a secretary of the social service department of National Council.

• THE REV. ASTON HAMILTON, 61, rector of St. Philip's Church, Richmond, Va. A native of British West Indies, he was ordained to the priesthood in 1925. During his service as priest-in-charge of a group of mission stations in Essex and adjoining counties in Virginia, he developed the John Moncure High School.

• WILBER A. COCHEL, 77, in Kansas City, Mo., following a lengthy illness. He was the donor of Roanridge Farm, Parkville, Mo., operated by the National Town and Country Church Institute and the Roanridge Rural Training Foundation.

• THE REV. LEWIS BEEMAN BROWNE, 87, oldest priest in point of service in the Diocese of Maryland, in Frostburg. He was rector emeritus of St. John's Church there. He had served nine other Maryland churches.



# EDITORIAL

## Another Kind Of Segregation

**I**T IS A fact of history that American education began under religious sponsorship and that Christian pre-suppositions were, for a long period, inherent in what was taught in our schools and how it was taught. It is also a fact that for a variety of reasons, not necessarily related, the religious emphases of American education have suffered continued erosion, until today it can be said that this education—insofar as it has become public education, which it largely has—is completely non-Christian in its basic assumptions and in its content. It is based on a view of man's nature and needs that is explicitly anti-Christian.

The modern public-school student is offered a course in how to drive an automobile ("Driver Education"), but he is never taught why it is wrong to steal an automobile. He is taught how to open a bank account and write a check, but he is not taught why it is wrong to rob a bank or, indeed, any of the religious or moral restrictions on the acquisition or use of money. He learns of brotherhood and racial equality but not of the Fatherhood of God. He learns of the United Nations but not of the Kingdom of God—or of Hell.

### Must share 'blame'

In defense, the secular educators say the home should teach religion and morality. Indeed the home should, but the home can also very easily teach automobile driving, check writing and a great number of the odds and ends now emphasized in the public schools. And in any sound and truly utilitarian educational system, religion and morality would be at the heart of the curriculum, even if this meant that vocational training and certain useful but non-essential skills were acquired elsewhere than in the classroom.

This secularization of education, this segregation of education from any concept of theological absolutes, of any standard of values beyond those decreed by the state or the "felt needs" of the individual, must share part of the blame for the noticeable decline in public and private morality in our time. Ironically, the secularization of education is now seen to threaten the well-being not only of the religious community but of the state and secular community as well.

A leading argument in the recent Supreme Court cases relating to racial segregation in the public schools was such that segregation was psychologically harmful to the children of both races and to the community. Certainly no less harmful, psycho-



*At N. Y. school: Silent prayer*

logically, as well as morally and spiritually, is the segregation of religion from education. This is true whether viewed from the perspective of education or of religion. As a result of the removal of religious and moral sanctions from education, the schools have been increasingly unable to achieve, even the truncated, secular educational goals they have set themselves.

The segregation of religion and morality from public education came about for three reasons: (1) lack of vigilance or even awareness by a majority of our people of the profound educational changes of the past half-century; (2) lack of interest in or even outright hostility to, the Christian viewpoint by many leading educators and theorists; (3) lack of a clear understanding by the public and by educators themselves as to the proper relationship of religion and the state in a democracy.

Today there is heartening and increasing evidence that not only the public but many educators as well are awakening to the disastrous effects of the purely pragmatic, secular education, devoid of religious or moral content. It is also true that many parents and classroom teachers (as opposed to non-teaching professional educators) have been alarmed for a long time. In our own Church there is a quite remarkable increase in the number of parochial schools (an increase that has been paralleled



other communions) is one evidence that people are not satisfied with the objectives and results of the public-education system that segregates the child from essential Christian values.

Such an action as that of the New York Board of Regents earlier this year in urging public schools that state to devote regular and frequent periods to the teaching of moral and spiritual values may be cited as an example of tendencies within the public school system itself that would correct the imbalance of our educational program. The Board's 1955 statement supplemented one issued in November, 1951, recommending that every school day begin with a prayer as part of a program to stress the moral and spiritual heritage of the nation. It has been estimated that, so far, 150 of 900 school boards have adopted the prayer proposal; others will undoubtedly do so—especially if encouraged by local church people or other interested citizens. It is quite true that there are difficulties—some real, some imaginary—in developing a satisfactory

system of religious and moral education in a pluralistic society such as ours. There have been opposition and some law suits directed against the comparatively modest proposals and plans for released time and religious emphasis and instruction that have been formulated in many states and communities. There are also difficulties in fitting any program of religious or moral absolutes or even objective values into an educational system such as ours has become that is based on relativism, individualism and John Deweyism. The important thing is to recognize the need, to make a start in meeting it and not be dissuaded by the difficulties—or the inevitable delaying actions by proponents of a godless, discredited philosophy of education.

Segregation of religion from public education must go. Public school officials, as Dr. Eugene Carson Blake, a Presbyterian and president of the National Council of the Churches of Christ, recently put it, "should find a way to teach duty to God without getting involved in sectarian religion."

## Hope For Myopia's Cure?

EPISCOPALIANS in general suffer severely from ecclesiastical myopia. Parish clergy and vestrymen deal so much more immediately with parish problems than with those of their dioceses or of the General Convention that as a rule they are prone to consider any local need as far more pressing than any "outside" requirement could be. Elevation to the Episcopate, or election to diocesan or National Council service, is not sure cure for myopia, however, for people can take their shortsightedness wherever they go. Yet those who hold such positions are less likely to be myopic. In such positions, it is almost impossible for people to avoid acquiring greater familiarity with the larger program of the Church. Problems which once seemed remote now become immediate, and the utter speciousness of the common parochial division between "us" and "others" is more easily recognized. It is easier to see that the Church really is one, and that a parish program is no more (although it often is much less) than the Church's program in a given area. And it is also easier to recognize that the Church's program in diocese, nation, and world is as much the responsibility of parishioners as are repairs to the roof of the parish church, or operation of the congregation's Sunday school.

It would be no more desirable than possible, however, to attempt to cure myopia in its ecclesiastical form through the elevation of everyone, at

some time or other, to diocesan or National Church office. The problem is one of information, not of consecration, or election, or appointment. If the people are informed not only that they are the Church, but also that the Church's program is their program, myopia is hit hard.

Church people are parishioners, however, and their contact with the Church's program is through the parish. The burden of telling the Church's story through every means possible is therefore ultimately a parish problem. Sermons, Church School lessons and projects, parish papers or bulletins, parochial organizations' programs, and other means of local publicity must be exploited to the full. Because the parishes have the most direct approach to the greatest number of people, the parish is the real firing line in the war on myopia.

The task of diocesan and National Church officers responsible for publicizing the Church's extra-parochial program must therefore be largely that of feeding information, programs, and the like, to leaders—even, or, rather, *especially*, to those whose myopia is notorious. Under such circumstances, selfishness, inertia, and ignorance of publicity techniques still will take their heavy toll, but this is the area in which the crusade against myopia must be fought. Until the battle is joined there, nothing but myopic programs and budgets for the dioceses, missionary districts, and General Convention can be expected.





'Getting alcoholics to seek or accept outside help is a difficult matter . . . Yet it is their only hope. People who drink excessively are often stubborn, uncooperative, defiant, self-centered. They are boastful, demanding; then in reverse, dependent, full of self-pity.'

# Helping an Alcoholic

By ERNEST A. SHEPHERD

PART II IN A SERIES OF THREE BY EMINENT AUTHORITIES

SEATED across from my desk, the obviously distraught woman had perched herself on the edge of the chair, tense and upright, as if in fear of being hemmed in by its arms. Veins showed distinctly on her thin, tightly-clasped hands, which were moist from anxiety. A pathetic picture.

The reason for her despair soon came out, and, unhappily, her story was not unlike that of thousands in similar straits.

"You don't know me," she began in a hesitant voice

almost of shame and apology for being there, "but . . . but I've come about my . . . husband.

"I don't know what to do. It's been going on like this for a long time—and then, just last night our children saw him . . . drunk. They didn't know what was the matter with their father. I've never told them anything . . . but now, it must stop. Somehow I've got to get him to stop drinking.

"Can you help me to help him? What can I do to have him take to cure this . . . this addiction?"



At the outset, it should be recognized that there is no one "cure" for alcoholism. To go looking for some pill or drug which can make a person well is a mistake so far as alcoholism is concerned. There is no pill which if taken ten-a-day for ten days, or for any other time, kills the craving. Time and money should not be wasted on the vain hope of finding some easy way to help a person stop his drinking and stay sober. Many people have been badly disappointed looking for a cure, and they become so discouraged that they think nothing will work. If an advertisement which promises some short cut to health is seen, it is not for the alcoholic.

Of course there are conditions needing medical care which come with, or are caused by excessive drinking. The "shakes," lack of appetite, sleeplessness, loss of weight—all these or others may be treated medically. Many excessive drinkers will feel so well after good medical care that they fool themselves into thinking they are now "all right," and that they can control their appetites. This is not true. There is no "cure."

*But a person can recover.*

Just as people who have had tuberculosis are successful in their fight and have checked the condition, so the alcoholic can win his fight for health. Sobriety can be maintained and his life can be remade. Therefore, with alcoholism, the words "rehabilitation" and "recovery" are used, for a person who has once developed uncontrollable drinking has only one simple safeguard: *he* must not drink. If he drinks, he will always get drunk. If he takes one drink, sooner or later—mostly sooner—the old blind drive to get drunk, mastered during the treatment, revives again and will master him.

There are certain requirements which a person must meet to get well:

- ▶ **He must want to get well.**
- ▶ **He must have a capacity for recovery.**
- ▶ **He must be treated adequately.**
- ▶ **He must stay sober.**
- ▶ **He must come to understand why he drinks.**
- ▶ **He must find a new life in which he has satisfactions as great or greater than drinking.**

An alcoholic cannot meet these requirements by himself. He needs help. He must have help from his

family, his friends, his clergyman, his doctor and recovered alcoholics—he must have help through their knowledge, skills and resources.

Getting alcoholics to seek or accept this outside help is a difficult matter. Yet it is their only hope. People who drink excessively are often stubborn, uncooperative, defiant, self-centered. They are boastful, demanding and then in reverse, dependent and full of self-pity. To release a stream of abuse, of excuses or protests, one has only to suggest that something is wrong or that the alcoholic should find help. He frequently feels he can solve his problem if he has one, any time he wants to, and he doesn't want anybody interfering in his business. He resents even the most reasonable of requests.

Six suggestions can be made: First his condition must be honestly considered. If alcoholism has appeared—and this is difficult to admit—it is to be recognized as a complex, grave condition which is progressive if not treated. Even though some of its signs may disappear for a time giving hope that the person is well again, the condition will remain and not change. Helping an alcoholic will start when his family and friends as well as he understands that he is addicted to alcohol.

#### **Avoid Home Treatment**

Secondly, it must be made easy for the addict to admit he needs help. Perhaps this can be done by suggesting that he talk with someone outside the family circle such as a physician, or a social worker or a member of Alcoholics Anonymous.

It is a frequent experience that a person seeks help because he has seen a newspaper story, a magazine article or a book which has helped him recognize his problem. In any case, making it easy for a person to consider his condition means that he is helped to see his situation without any threats of criticism or punishment. If these threats are present, an alcoholic will usually defend and protect himself.

The third suggestion is this: avoid "the home treatment." Generally, that consists of two things—giving advice and attempting to manage the life of the drinker. While it is natural when someone is destroying himself with alcohol

to beg him to stop, to appeal to his "better nature," to lecture or to threaten, the alcoholic person won't listen. It is also natural to try to manage his drinking by not buying liquor for the home, or hiding or locking it up or pouring it down the drain, but these won't work either. The alcoholic considers the talk to be nagging and the attempts at management to be interference. He then drinks more in order to show his family that he still is "his own boss."

#### **Open Discussion Better**

By and large the family and friends of an excessive drinker are so close to him, so mixed up with his problems and mistakes that neither can give nor accept help from each other. Unfortunate as this is, it must be seen as a part of the condition.

The fourth suggestion is to discuss his drinking, openly, firmly, kindly, making it clear he is expected to be responsible for his health. The first three suggestions do not mean that drinking and its behaviour are to be overlooked (in fact, it can't be) or cooperated with; painful as an open discussion may be, it will be better help than remaining silent and believing that "tomorrow may be different than today." Sooner or later, an alcoholic must know that his behaviour is not acceptable to his family and friends.

Patience is the fifth suggestion. It has taken a long time for this illness to develop, and it takes time for a person to recover. The idea of living without alcohol may be a frightening, even terrifying prospect to an alcoholic, and he must have time to consider what it means.

The sixth suggestion is perhaps the most difficult of all: Let him take the natural consequences of his drinking. It is not good for an alcoholic if his family is always on call to rescue him from trouble. However embarrassing it is, the patient must be left alone to confront and be confronted by the circumstances he brings about. If a family or friends cannot bring themselves to remove protection from the alcoholic, he will never consider treatment, which is his only hope.

Since these suggestions are considered as means to motivate a person toward help, it must be known that there is no substitute for the

(CONTINUED NEXT PAGE)



# Decision on open discussion of alcoholism up to the 'patient'

person's desire to recover. This cannot be forced. An alcoholic like other people, must decide for himself what he wishes to do. Such a choice can only be made in his own thinking and feeling.

If an alcoholic seeks help, a new way of life has begun for him which will involve all the other members of the family.

The alcoholic under treatment, starts a way of living which, unlike treatment for many other conditions, cannot be stopped at some future time when the doctor discharges him.

Alcoholism is a "chronic" condition. As such it can be controlled only as the person lives and deals with it every day, working out satisfactions and understandings and devices which will make it possible to stay sober. Treatment may last many years and members of the alcoholic's family must recognize that care may take a long time. While this may seem at first a difficult prospect, actually it becomes a means of increasing happiness and orderly living.

## Should Family Drink?

Of course members of the family should talk with the person in charge of the treatment, or with someone designated by him. (It may be a social worker, a member of AA, a clergyman or a doctor.) They should seek to understand exactly what will be done, what they are to do and to cooperate with the people in charge. As treatment goes on and problems arise with changing conditions, they should freely seek out some of the people to discuss the new problems.

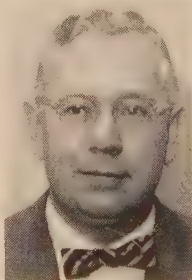
One problem may be concern whether a family should drink and whether friends should serve alcoholic drinks while the person is under care. This is a hard question to answer, but generally it can be said that the family should be guided by the advice of the person who is in charge of treatment and seek to have their friends follow this advice. In the first weeks or months of care, it may be felt that drinking by others sets up such a great attraction that it must be avoided at all costs. Later, after sobriety is better established, the patient can withstand the temptation. If a person feels this way, then his desires should be respected. The burden of responsibility rests

with the person under treatment and the person in charge of treatment. After all, the aim of care is to have the person control himself without protection, and one of the things he must learn under care is how to "run" his own life. If anyone else tries to manage his life, then so far as that is permitted, treatment will be seriously interfered with.

## Must Face Situation

Treatment also raises the question of friends and neighbors knowing about the person's condition. In most situations it can be safely decided that they probably know about it already. If there is one thing about alcoholism which is somewhat different from other personal problems, it is that it can't very well be kept secret. It is a condition which so affects a person, the members of his family, his neighborhood, his work, and all his community contacts that even when the drinker tries to hide his drinking, he probably is known as a "drunk."

The situation is to be handled naturally. It is present and it must be faced. If a person is seeking recovery and the family is helping him, they will all be relieved that deception and secrecy are over. They will be encouraged by friends and neighbors, who are happy over the steps taken to help the drinker's condition. Of course, if there is some real reason why the alcoholism should not be discussed, then avoid discussion. Fundamentally it is the alcoholic's choice and it must be left with him as to whether he



**Author Shepherd—**A Methodist minister, he is administrator of State of Florida Alcoholic Rehabilitation Program; former chief, Division on Alcoholism, N. H. Health Dept.; lecturer, Yale School of Alcohol Studies.

In our next issue, the concluding article in this series will be by an anonymous priest, dealing with the subject: "What an alcoholic can do to help himself." The series was launched in our issue of June 26, with an article by Dr. Selden Bacon, director of the Yale School of Alcohol Studies, who chose as his topic: "What is an Alcoholic?"

talks or doesn't talk about it. Again, as in the question of drinking by other people, the answer must be given by the alcoholic.

## The Relapse or Slip

There is always that dreaded time which may come—the relapse or "slip." The patient gets drunk while under treatment, and it seems as though the time, effort and money has been wasted. He is back where he started, it seems. After an initial time of sobriety, he may come to some of his old problems which have long been "drowned in drink." He tries to deal with them but they seem very great, and he becomes quite nervous. He is so upset that he starts to drink again. But the "slip" may indicate that he has faced his troubles for the first time in months or years. Many times patients who are under care will have relapses. They are quite upset setting to themselves and to their families until they see that the road to recovery has many twists.

There may be several "slips"—there may be a few, or none. They are not necessary to recovery. But if they do occur, they should not become crises and they should be discussed with the therapist or sponsor. They may be unexpected means to improvement.

## Chances for Recovery

It is very difficult to estimate chances for recovery. For a particular person they are related to the requirements for recovery. Has he a capacity for recovery or has he gone so far in his drinking that there is little help? Are there places for treatment? Are there people available to give treatment? All these add to or take away from the possibility of recovery.

Generally speaking there are some people for whom there is as little as twenty per cent possibility of recovery. There are others whose prospects may run as high as eighty per cent. The average is four chances out of ten for some kind of recovery. This is not high, but it is far better than it was.

Twenty years ago many people believed that an alcoholic was hopeless unless by some miracle he was restored to health and sanity. In fact today there are still many people who regard helping an alcoholic as a waste of time and will not try anything new to aid him.

(CONTINUED ON PAGE 34)



With Answers by Dora Chaplin

# Are Churchgoers Good?

Dangerous practice to sit in judgment on 'hypocrites'

THE WORLD is watching. Is the behavior of those who "profess and call themselves Christians" very different from those who seldom or never enter a church? What does the teen-ager in the following letter mean when she longs for people to have a "living faith?" She evidently means a faith that will influence our way of life—a faith to live by. Or does she mean that we must obey a set of rules, and that will be enough?

Every one of us is familiar with the time-worn excuse of the non-church-goer. "I don't go to church, and my life is as good as those who do." There is an alternate version, which is supposed to be even more effective: "I went to a service (or a meeting) once, and I heard some unkind gossip on the way out. That was enough for me. Never again . . .!"

In this week's letter we have a young person quite properly demanding that her contemporaries show some sign of taking their religious profession seriously. She wants them to be more than *nominal* Christians, to have their beliefs "make a difference." She contends that there is no observable difference between their way of life and that of those who do not pretend to be believers.

It is possible that both the professing Christian and those who prefer to stay outside the church are unconsciously using the words of the Pharisee in the parable? Are both sets of people thanking God that they are "not as other men are?" How can we gain a perspective?

Dear Mrs. Chaplin:

I was interested in the requests for apologetic material, since I find myself in the position of "defending the faith" also. Strangely enough, I rarely find myself discussing specific problems of faith. It is more a bucking of general antipathy to *living* faith. Only one of my friends declares herself an out-and-out agnostic; but the rest are what I call "Sunday believers." They give themselves denominational titles, but they don't seem to be Christians. I'm not one to spout texts or look pious, but I

think religion and ethics cannot be separated. I can't understand why someone who says she believes in Christ can deliberately gossip behind the backs of other people, or why a boy who goes to Mass regularly will get drunk the night before. People don't seem to connect re-



Harold M. Lambert Studios

ligion and living. When I mention any such connection I come face-to-face with "Oh, you just don't understand" attitudes.

I don't think anyone should bury himself in the Bible, but I find I practically have to read it in secret if I want to escape derision and even contempt. The prevailing attitude seems to be one of pity for "those poor religious fools." And I certainly am not fanatic on the subject; at least I hope I am not. I'm not against drinking in moderation, I don't condemn swearing or dancing, nor insist on perfect church attendance—and yet some of my friends worry about my "going through a deeply religious phase, you know." All I can say is, I hope I never grow out of it! Maybe by the time I'm forty people will believe me, instead of just agreeing, that religion is important.

M . . . (Girl, 16½ years).

Dear M.

Your letter presents several questions. Let me begin with the last one: I know how hard it is to have those who do not understand raise their eyebrows and imagine there is

something rather odd and dangerous about your interest in religion, or that it is something you will outgrow. They will soon grow tired of saying that when they find that you have a faith which does not wear out. Don't argue with them.

Just be the normal human being I think you are, have lots of interests, and as you grow older you will find that there are plenty of other well-balanced, happy Christians to share the criticism with you. Actually people have that notion because they associate religion with joylessness, lack of humor and the inability to have a good time. They think of it only as a list of "Thou shalt nots" and forget the fullness of life and freedom that can come only from a life centered in God. I am sure that the older you grow the less "alone" you will feel in this respect.

The other point you raise—that of the need to have one's religious practices somehow reflected in everyday life—is one that requires deep and honest thought. What you are really saying is that you fear there are many hypocrites in the world. I agree with you that when a young person, faithful in his Sunday attendance at church, gossips or gets drunk it leads one to ask just how sincere their attempt to live up to Christian standards may be. But can you see how dangerous it is to sit in judgment on them?

The Church is not made of "good" people; it is a community that knows itself to be made up of *forgiven sinners*, and although a Christian knows himself to have been forgiven, if he is realistic he knows he will also need God's forgiveness many more times. The important thing is not that we never fail, because being human we shall all fail many times. This does not make us hypocrites. Hypocrisy is there when we give up *trying*. In other words, we know we shall sometimes fall down, and it is not our own good that picks us up again. We are entirely dependent on the grace

(CONTINUED ON PAGE 34)





**D**ESPITE impressive statistics which show that there are more and more religious programs on more and more radio and television stations in the United States than ever before, Christians are not in general making effective use of these media.

Christians have never made a really intelligent and consecrated use of radio in proclaiming the Gospel of God in Christ, and now we see the same old pattern being repeated in TV.

Why? There are several reasons. One is that the Church has not penetrated the *institutions* of the mass media which control so much that has to do with communication in our society. Men are moulded by institutions; it is our task to enter into these dynamic, established and powerful communication centers and

to establish *relations* with them.

Another reason is that the Church has confined itself largely to consideration of the "religious" media of communication (for example, the "religious" TV or radio program) and has not explored that vast and promising field which calls for theological interpretations of the mass media, *where* and *as* they are.

There is an implicit Christian message to be found proclaimed to society in regard to the TV program, the film, the mass-circulation magazine, the radio show, the daily newspaper, the paper-back novel on sale in the corner drugstore, the comic strip and the popular song. The media and forms of mass communication are increasingly moulding our thought and action patterns, particularly when we are quite unaware of

the process.

This field of theological interpretation offers a most stimulating challenge. (I think of F. D. Maurice's statement: "The highest theology is most closely connected with the commonest practical life." And, commenting upon this, Alec Vidler wrote: "Indeed, theology is a dead subject unless it is speaking to the real condition of man in society.") And this reflection upon the implicit Christian message to be found in our secularized mass media meets a most urgent need.

Is there, in fact, a more urgent need or a more stimulating challenge to be found today in that process called Christian Education?

A third reason for our faulty usage of mass media is our lack of clear planning and poverty of tech-



# An Audience Waiting To Be Tapped

By MALCOLM BOYD

Former communications expert, now a priest, cites opportunity for the Church to create innovations in TV, radio programming



unique even when we have decided to produce, for example, a "religious" radio or TV show. It is with the third reason for our failure that we shall deal in this article.

Before discussing various positive suggestions, let us examine specific examples of faulty usage of TV and radio in terms of "religious" programs.

(1) There is a lack of "local integration." A network of parishes and missions provides an immediately accessible territory for such integration. Any national TV or radio effort needs strong local support: promotion in the parish bulletin, a guaranteed audience from the parish, perhaps local radio and TV "tie-ins" using the local clergy. In other

words, what is needed is a grass-roots Public Relations campaign geared to local needs and opportunities.

(2) There is a lack of pre-planning. An important TV or radio sponsor does not just launch a new program or even a schedule of spot announcements without much serious consideration. A business concern asks a number of preliminary questions. What is it the audience sought? Where is this audience located? Will network do the job best, or, will the most effective method be pin-pointing in specific markets? Is the sales message being geared to people who do not know the product or company name, to people who are familiar with the name but are buying a competitive product, or to people who are familiar with the name and are buying . . . but who are now asked to buy a new product by the same manufacturer or are being asked to continue buying the old product for specific reasons?

The same type of research needs to be employed by Christians in use of TV and radio.

The basic question is: Are we trying to reach the churchd or the unchurched with this particular program? The distinction is quite important because the entire approach will be predicated upon the answer. The terminology (semantics being most important here), the physical background, imagery, the whole methodology will be based upon the answer. Lacking the answer, some danger is actually courted. There is a danger of old prejudices being aroused, of misinformation being dealt-with quite unintelligently. There is a danger of not realistically facing up to people (in the audience) as they are.

(3) There is a lack of "up-to-date

(CONTINUED ON PAGE 29)



# Venture Into Dante

Sayers' effort major gift to literary criticism

By EDMUND FULLER

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tain it, I will report on it. Meanwhile  
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permanent value, and transcending  
the range of its specific subject.

► **Introductory Papers on Dante.** By  
Dorothy L. Sayers. Harper. 225 pp.  
\$4.00.

It contains papers written over a  
period of years for a variety of oc-  
casions. Obviously it contains some  
of the material that is in the intro-  
ductions and notes to the translations,  
themselves, but organized in differ-  
ent contexts, and with the addition of  
much not to be found elsewhere. It is  
a major contribution to Dante studies  
in particular and literary criticism in  
general. There seem to be no limits  
to the fabulous Miss Sayers' energies  
and range.

As Barbara Reynolds states in a  
Preface, this book "makes possible a  
new relationship between Dante and  
the modern reader." In doing her pro-  
fessional job, how Miss Sayers can  
pin down our era. "Despite all our  
surface liking for toughness and vio-  
lence, ours is a timid generation,  
winning at decision and envious of  
other men's conclusions."

There is a revival in the reading  
and study of Dante. Our age provides  
the cause for this: "A great work of  
art has vitality for us only when it  
speaks to our condition. When, for  
any reason, we step out of the scope  
of its relevance, it seems to retire  
from us like the tide, and we are left  
stranded amid the backwash and  
detritus left by the last great wave of  
critical enthusiasm." (A splendid  
definition of the ebbing and flowing  
of esteem seen in relation to many  
great works). But for us, this poem  
of Heaven, Hell, and Purgatory is  
imminent.

Though her discussions of the  
technical literary aspects of the  
works are splendid, and always ex-  
tended in their implications, I wish  
to concentrate this review upon two  
focal chapters: "The Meaning of  
Heaven and Hell," and "The Meaning

of Purgatory." These are not only  
top-drawer literary analysis; they  
are first-rate apologetical writing as  
well.

She cautions us, early: "I intend to  
take the question of damnation quite  
seriously, as Dante takes it and as all  
Christians must if they take Christ  
seriously." Accordingly, she pin-  
points the teaching about Hell too  
Jesus' own statements in Mark 9,  
beginning with verse 43. It is not, she  
remarks, a device of medieval priest-  
craft.

In Heaven: "The soul, knowing  
God as He is, knows itself in God as  
God knows it and as it really is. It  
knows at last what it was made for  
. . ." (In short, this is beyond Soc-  
rates.) Another attribute of Heaven:  
"the blessed 'joyously forgive them-  
selves'—a thing, as we all know, ex-  
tremely difficult in this life, because  
pride gets in the way."

There is some fine discussion, in  
the midst of this, of the Fall of Man.

She deplores the decline in under-  
standing of Purgatory: "The loss of  
the doctrine has been a great loss in  
understanding and charity and has  
tended to destroy our sense of the  
communion between the blessed dead  
and ourselves."

Thus the man who has been  
through Purgatory: "His relation-

## RECOMMENDED READING

**Introductory Papers on Dante.** Doro-  
thy Sayers. Harper. \$4.00.

**Now is the Time.** Lillian Smith. Dell,  
25c.

**The Bent World.** J. V. L. Casserley.  
Oxford. \$4.00.

**Land & People of South Africa.** Alan  
Paton. Lippincott. \$2.75.

**The Words of Our Worship.** Carroll  
E. Simcox. Morehouse. \$3.50.

**The New Being.** Paul Tillich. Scrib-  
ners. \$2.75.

**The Self & The Dramas of History.**  
Niebuhr. Scribners. \$3.75.

**Christian Faith Today.** Stephen Neill.  
Penguin. 65c.

**Doing the Truth.** James A. Pike.  
Doubleday. \$2.95.

**Companion to Study of St. Augustine.**  
Battenhouse. Oxford. \$5.50.





Hope I'm not disillusioning you!

Ann Holland

ship with God is restored, he has recovered the primal innocence, he stands where the First Adam stood; Paradise is regained. Not quite as it would have been if Adam had never wished to know good and evil, for with God nothing is ever lost or wasted. The innocence is now enriched by all the bitter experience; the evil is not simply blotted out, it is redeemed."

Here is a book of permanent worth, on no account to be missed by those who recognize it as for them. And if you are planning to make the venture into Dante for the first time, let Miss Sayers take you in tow, as Virgil did Dante, for some of the awesome and perplexing passages of the experience.

► **Studies in Literature and Belief.** By Martin Jarrett-Kerr. Harper. 203 pp. \$2.75.

Another book of literary criticism springing from Christian premises. Father Jarrett-Kerr is attacking one of the most crucial problems of the Christian and the artist. What is the relationship, if any, between a man's belief and his art? Obviously we must put aside any crude consideration that a "good" man writes "good" books and a "bad" man, "bad" ones. Father Jarrett-Kerr knows that with the peculiar irony of the artist's experience, belief may intrude itself in forms that will stifle and warp the art.

He does not feel that traditional forms with Christian content can yield good art. Joyce and Lawrence, he says, have erected roadblocks in

front of the traditional, saying: "No further advance down this road."

Indeed, piety is not a substitute for creativity. He assails Graham Greene for a crude wedding of belief with art, and studies interestingly Mauriac and many other contemporaries. His finest chapter, for me, is "Dostoevsky and the Agony of Belief." But he analyzes also the old English ballads, Calderon, C. F. Ramuz, Kafka and others. He remarks that Dostoevsky and Kierkegaard represent a "defense of belief separated only by a hair's breath from an attack on it," and that they "have exhausted the modes of fruitful doubt."

The only thing, then, that belief can do for the literary artist relative to his art, as Father Jarrett-Kerr sees it, is "the clearing of a space where things can be seen as the things they are, where creatures can be appreciated in their dependence and yet their bright individuality." What more could the artist ask?

This, then, marks *Literature and*

*Belief* (which deals with its material, I should caution you, at an advanced level) as an important work in that growing body of Christian-based contemporary criticism, which I wish would grow even more rapidly.

► **A History of the English Church and People.** *The Venerable Bede.* Transl. by Leo Sherley-Price. Penguin. (Paper) 341 pp. 85¢.

This new translation of Bede marks another fine current contribution of the paper book field. It makes a basic work readily available to the student and the exploring reader at a modest price, with ample Introductory material by the translator to help him find his way.

One of the fine features of the introduction is the text, in full, of the scholar Cuthbert's letter describing the death of Bede—a moving account. In his dying hour he said: "If it be the will of my Maker, the time has come when I shall be freed from the body and return to Him Who created me out of nothing when I had no being I have had a long life, and the merciful Judge has ordered it graciously. The time of my departure is at hand, and my soul longs to see Christ My King in His beauty."

► **Now Is The Time.** By Lillian Smith. (Cloth.) Viking Press. \$2.00. (Paper.) Dell Books. 25¢.

Herein Miss Smith celebrates what she calls the "magnificent" and "chilling" words of the Supreme Court anti-segregation decision—going on to expound the context of each of those adjectives. This is polemic in the tradition of the pamphleteers. This would read well in conjunction with Alan Paton's *The Land and People of South Africa*, reviewed in the last issue. The shape of the book can be envisioned by combining Miss Smith's known views and vigor with the titles of her chapters: Now is the Time, There are Things to Do and Things to Say, and The Twenty-five Questions. Look for this on paper book racks. END



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## A Senior Looks At St. Mary's The Day Before Graduation

As a Senior at St. Mary's preparing to go out into the world, I have the opportunity to look back and see how the years here have helped me to prepare for the years ahead. I have learned many things academic such as Greek and Latin; I have also learned the values of life. To make mistakes work for me and not against me has brought me nearer to God; and I pray to use for the good of others the talents He has given me.

Every girl in her school life must have a, "push," once in awhile, when I needed that push there was the right person at hand to give it to me, to hand out just the right encouragement at the right time.

Our school motto is, "Deus, Alii, Ipse,"—God, Others, Self, These three words are a marvelous philosophy of life. This motto I shall take to college with me next September. I will try to live up to it and to help fellow students who will also be little Freshmen at that time.

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# AN AUDIENCE WAITING TO BE TAPPED

'Good motive' no compensation for weak TV or radio show

(CONTINUED FROM PAGE 25)

techniques." Some such techniques are not desirable; but some are. Such techniques are continually being developed by commercial sponsors. Sound and appropriate new commercial techniques are increasingly needed in "religious" programs. We are not exalting the Name of God if we fearfully run away, without faith, from a new technique which He can guide us to use (and not to *exploit*) for His glory. Of course, to *exploit* for His glory would be a contradiction in terms, and utter blasphemy.

(4) There is a startling lack of totally fresh creative approaches. This becomes more startling when one realizes the intensive creative aspect of the Christian life. The minimum of fresh creative thinking along lines of religious programming and production is ironical when one realizes that the Church is interested in a soul among souls, one man in a crowd of men, one individual located in the midst of a Hooperated-mass of people.

But more frequently than not, the Church has failed to reach the individual in the crowd when it has used mass communication media. This failure surely must lead to a rethinking in terms of techniques used . . . indeed, to a self-examination as to fundamental purpose. Then there must be a new start in integration of purpose with techniques.

(5) There is too often a lack of the scandal of the Gospel (and, therefore, of the Gospel itself) on "religious" TV and radio programs. Too often the station, especially at the local level, is mainly justifying its "public service" record for the Federal Communications Commission or for the local community's watchdogs after "public welfare." Too often Churchmen, especially at the local level, are preaching on TV and radio . . . or simply talking . . . a comfortable, lukewarm version of the Gospel which fits in with "public welfare" on an ethical basis quite cozily ("a little religion is a good thing for everybody.") But this approach never disturbs anyone by confronting him with the quite disturbing Person of Jesus Christ! (A notable and classic exception to this criticism . . . but on a national level of broadcasting . . . was the British Broadcasting Corporation's "Play-Cycle on the Life of our Lord and Saviour Jesus Christ," written for broadcasting by Dorothy L. Sayers

and entitled *The Man Born To Be King*.)

(6) There is a lack of understanding between persons in the Church and persons in the field of mass communications, particularly those in the latter category who are concerned with commercial programs. Churchmen need to understand what makes networks, local stations, advertising agencies and commercial sponsors "tick." Professional TV and radio men and women need to understand the motivation of Christians in seeking radio and TV time and facilities "to magnify the Lord." This requires considerable indoctrination on both sides.

## Competing With Sponsors

(7) There is often spoken a specifically "ecclesiastical language" when one is, paradoxically, trying to reach out to an unclassified audience in terms of a mass medium of communication. One must be able to be understood by the people of the land.

(8) There is the belief by too many Christians, especially on the local level, that a good motive compensates for a weak, poorly constructed and produced TV or radio show. A church is competing with other sponsors (or simply with sponsors) for audience segments in specific time slots. It is not fair to a network or a local station to present a weak program.

In TV, on a network basis, this has become impossible. The industry's lifeblood is good programs which will attract audiences and sponsors. A good overall rating structure deteriorates in the case of a weak link. The answer to badly written, directed and produced programs is good craftsmanship and solid creative work grounded in professional experience.

This can cost money. Consequently, the idea of sustaining, non-commercial religious programs must be reappraised increasingly. If any program is to compete with other programs, on every basis—from creative ingenuity and acceptable craftsmanship to creditable treatment in regard to promotion and time placement—commercial sponsorship is generally needed. Either the individual Church must put up the money (as in the case of the Lutheran-produced dramas) or else commercial sponsorship must be acceptable (and, therefore, desirable both to commercial sponsor and church). An example of the latter: the Bishop Sheen series.

## An Innovation Needed

A great opportunity—and perhaps the greatest potential field for Christians in the area of "religious" TV and radio—lies in the increasingly noticeable stereotyped, assembly-line TV and radio programming. Programming in general is categorized by patterns. The Church, not tied-down by the assembly-line method to insure *minimum risk*, could be experimenting with radically new ideas. An audience is waiting to be tapped. This audience seeks an escape from the familiar, cliché patterns in writing, direction and production. Something frankly in the way of an innovation by the Church could be as welcome as a breath of fresh air.

I want to suggest some *DO's* and *DONT's* in regard to Church activity in "religious" radio and television programs. (I am employing this technique here, at the risk of appearing "to know all the answers," which I certainly . . . and obviously . . . do not; but this technique allows for a graphic presentation of desirable and non-desirable factors in the situation).

Do realize the widespread responsibility of many individuals if the Church is to use radio and TV effectively in obeying the command of our Lord that the Church be mis-

(CONTINUED NEXT PAGE)

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sionary. DON'T rely upon a few "personality props" and established specialists to try doing the job all alone. This task requires teamwork. The history of the major denominations in the communications media is largely marked by the use of outstanding personalities as "props" (Fosdick, Sheen, Sockman, Peale, Graham). The great success of Bishop Sheen on TV has actually obscured a vital point. His success is that of a dynamic personality, ideally suited to the video medium. His success is not predicated upon a "triumphant wedding" of Church and industry in regard to production, direction, writing, creative approaches that are new.

DO strive to do excellent work in TV and radio for Jesus Christ. DON'T do shoddy, only fair or mediocre work ... merely a tenth or even a half of one's potential best ... for our Lord. In TV and radio shows for God in Christ, why is it that we do not strive for excellence, in the sense that we strive to be excellent for Ford, Kellogg, Standard Oil, Lux? Is an ingrown, non-missionary, non-giving, non-creative church fulfilling the will of Christ? Indeed, John R. H. Moorman in his *A History of the Church in England* has commented: "The vitality of a Church can largely be measured by its concern for evangelism." The Apostles cry and proclaim in Acts 4:20: "For we cannot but speak the things which we have seen and heard." How could the matter possibly be more forcefully stated!

### More Do's and Don'ts

DO sacrifice non-essential traditional elements if they will simply obscure the communication of fundamental points. (Doesn't this represent the sole basis for such religious programming and production?) DON'T go overboard with a super-ballyhoo approach lacking in taste. The latter approach often forgets the end (proclaiming the Word and Sacraments of Christ) by becoming too wrapped-up in the means. (Example: an over-identification with big-name personalities as a kind of personality panacea for the whole project of attracting people to Christianity.)

DO always remember that the connecting link of the individual's own deepest need must be struck. DON'T fail to tell the individual about God's saving action in Jesus Christ in meeting that need. In other words, don't fail to proclaim the Gospel; don't ever water-down or distort the Gospel in the interest of expediency or opportunism.

DO achieve integration of national  
(CONTINUED ON PAGE 32)



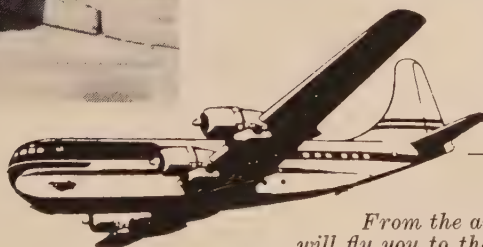
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Clip the official entry blank on opposite page. Entry must be mailed to *ECnews* prior to midnight, August 1, 1955—with names of two new subscribers and payment for same. See rules below.

### EASY-TO-FOLLOW RULES

1. Only communicants of the Episcopal Church living within the United States can qualify for the all-expenses-paid vacation to Honolulu.
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6. All entries must be written or typed on the official entry blank which can be secured from your parish secretary or by writing direct to *Episcopal Churchnews*, Richmond, Va.
7. All entries become the property of *Episcopal Churchnews* and this magazine reserves the right to use any concluded statement entered in its regular promotion.

8. All entries must be postmarked prior to midnight, August 1, 1955.

9. The judges will be: Willard A. Pleuthner of Batten, Barton, Durstine and Osborn—NYC advertising agency; John Chambers of Harper and Brothers—book publishers; and Clifford P. Morehouse of Morehouse-Gorham Company, publishers and church suppliers of NYC.

10. The decision of the judges will be final.
11. The winner of the award will be advised by registered letter and in an announcement to appear in the September 4th issue of *ECnews*.

12. Employees of *Episcopal Churchnews* and their immediate families are not eligible for the award.



efforts on the local level with individual clergymen, parishes and missions. Do this realistically! DON'T spend thousands of dollars on a national program if local clergymen and congregations are not made *creative* members of the audience (in terms, partially, of being individual Public Relations men and women for the program). Church wastebaskets are filled with promotional material which attempted . . . but failed . . . to stimulate cooperative activity at the parish level.

DO increase steadily the training of clergymen and seminarians in the "know-how" of Christian Public Relations objectives and techniques. There is a particular great need in seminaries for the inclusion of such training in the total educational process.

DON'T encourage clergymen with a smattering of such education to interfere with the creative work of such specialists as professional writers and directors. There is a world of difference between guidance and liaison work, on the one hand, and intrusion and creative conflict, on the other. The cleric who acts in a liaison function between Church

and industry may, quite without being aware of it, become a counterpart of the dreaded "sponsor's wife." She became infamous in advertising circles, radio and TV, as the symbol for unnecessary tampering with creative efforts, with authority which had to be handled with kid gloves while regarded with fear and contempt, and for "no talent." An honest definition of the task at hand will reveal the scope of an individual's operations.

DO combine work in TV and radio and other mass media of communication with more, not less, prayer. Realize the spiritual pitfalls; the absurd, superficial but often deadly veneer of glamor on the industry.

DON'T forget that one is merely performing Christ's work in one area rather than in another area. One is in a TV studio rather than paying a parish call (or, one is perhaps paying a parish call in a TV studio if that studio is located within one's parish). One is timing a radio show or sitting in a projection room looking at the rushes of a "religious" film rather than sitting in a parish office helping to plan a Men's Club meeting (or, perhaps even a projec-

tion room is one's parish office).

DO realize the factors which are combined in the *fullness of time* which confronts us. The media of mass communication have, in the past fifty years, refashioned our world. We are closer than ever before in technologically-induced togetherness, yet we are more separated in the way of mutual understanding and compassion. It is not that we are simply confronted by tremendous means of evangelization available to relay the answer of God in Christ to the crisis in individual and corporate life. We are called upon to redeem these very means of evangelization, held in the vise of powerful institutions of communication, for their Lord and our Lord.

DON'T fail to use prayerfully *and in Christ* such implements of God's creation as TV and radio, the press and the film, to bring the Word and Sacraments of God to people in direct need. Many of these persons . . . not understanding these media as sacramental, as very means of God's grace . . . do not understand the Trinity, the Incarnation and the Atonement as being immediately and terribly relevant to their lives *now*. END

## Emphasis on MISSIONS in the Seminaries

The meeting of the General Convention in Honolulu will focus attention in a unique way on the missionary vocation and program of the Church.

Good! But *question number one* when that happens will be that of individual vocations to missionary service. The Church must look to the Seminaries to stimulate and nourish a sense of mission in the future clergy.

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**Nashotah House**  
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**School of Theology of the University  
of the South**  
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**Virginia Theological Seminary**  
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## Christianity Lives by 'Communicating Itself'

### The Church in Action

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"There are dangerous political pressures today, operating on both sides of the Iron Curtain. The Church is more strongly and securely placed to resist them than any secular body. It is empowered to denounce the temptation to quench freedom of thought and of prophesying as a sin against the Spirit of Truth."

(Bishop L. S. Hunter of Sheffield, England, in *Quarterly Review*, March, '55)

### Christ Betrayed

"Have men treated other men with less cruelty since they believe in 'the Word made Flesh?' Has the Christian era really respected man as man? During all her life, Simone Weil was tortured by the thought of the millions of slaves who were crucified before Christ. I, on my part, feel far more persecuted by the thought of the crosses that were erected after Christ. They were erected by a blind and deaf Christendom, which never recognized Him, whose pierced hands and feet it kisses piously on Good Friday.

"The Christian West has all too frequently been guided not by the imitation of Christ, but rather by that of His executioners."

(Francois Mauriac in *Dokumente*, April, 1955)

### Is Christianity Intelligible?

"For Christianity the problem of communication is both highly

particularized and highly complicated. For the peculiar thing about Christianity is that it lives by communicating itself. It is not merely a message about the world or man or God, which it wishes to get across. But its message is a combination of a message with a messenger. The message of Christianity is words plus the bringer of the words; it is the teaching and the Teacher. The world of thought and the world of existence come together in this unique identity called the Word of God. Not the message and then the messenger, not one without the other: But, both together, in one, the living word."

(R. Gregor Smith in *Theology*, London, April, 1955)

### The Church in China

"In China, the Church had special difficulties in adjusting itself to a Communist regime. It had to live down the incubus of its past—its close connection as a missionary Church with the West... its almost entire dependence on the West for financial support, and the fact that the missionaries were, often against their will, agents not only for the way of Jesus, but for the Western way of life.

"What Christian leaders most feared for the Church when it came under control of a Communist government has not happened. They feared that religious activities would be proscribed. The challenge, when it came, was quite different; much more dangerous and subtle: For instead of a frontal attack on the Church, what happened was that politics and religion became so inextricably interwoven that it was impossible to distinguish between them. The Communist Party is against all religion, but believes that a frontal attack is unnecessary."

(Leonard Constantine in *London Quarterly & Holborn Review*, April, 1955)

*These excerpts are selected by Maria F. Sulzbach from contemporary theological journals published throughout the world.*

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## Schools

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## HELPING AN ALCOHOLIC

### Community will insist that 'addict' seek help

(CONTINUED FROM PAGE 22)

All can be encouraged by such reports as come from Alcoholics Anonymous that of the people who seek its help 50 per cent find help on the first try, 25 per cent on a second try, and the other 25 per cent fail. The Clinics of the Connecticut Commission on Alcoholism, the oldest of the state programs in the nation, report that of the people who come for help, 40 to 50 per cent are helped—some for a year, some for longer periods.

This is encouraging, and in addition there is clinical work going on all the time which is adding to the prospects for recovery.

It is not to be expected that a community will tolerate drunkenness, chronic or otherwise. Public intoxication is a crime and private drunkenness is so regarded if it disturbs other people. If intoxication becomes a chronic, uncontrolled condition, it is properly called an "illness," but nevertheless, the alcoholic faces public censure until such time as he seeks help for himself. Of course there will be some people who will try to excuse their behavior on the grounds that it is a "sickness," that they should not be blamed, and use this as an easy way out. But the alcoholic

and his family must know that a community is not going to sympathize with or overlook his illness.

For its own self-protection, the community will insist that the addict either seek help or be removed. It cannot tolerate an uncooperative sick person any more than it can let go unpunished the person who gets drunk simply because he wants to get drunk.

The alcoholic and his family cannot expect the community to cry "crocodile tears" over his condition. The best they can hope for is that the community will seek to make available, or have others provide, sound care and treatment. When this is done, the drinker has been offered definite help which the community can honestly give.

The best way for a community to protect itself from alcoholism is to prevent the condition. There are many ways this can be done, and money, time and energy invested in them will come back multiplied in the lives of the people helped.

However, for those who are alcoholics or who have drinking problems, prevention is too late. For them, seeking treatment is the necessary first step toward recovery. END

## ARE CHURCHGOERS GOOD?

### Some people . . . find virtue easier than others

(CONTINUED FROM PAGE 23)

of God to do that and to give us the courage to go on again. At every service of Holy Communion we hear the words "We do not presume to come . . . trusting in our own righteousness . . . we are not worthy . . ."

Some people, for various reasons—sometimes through natural gifts, sometimes through happy circumstances—find virtue much more easy than others. We do not know how God sees us, but our Lord seemed to be intimating that those who struggled hard against serious faults entered the Kingdom long before the complacent. He seemed to be much more concerned with *why* people were good than with their actual goodness. He cared most of all for the kind of *person* a man was rather than whether he scored very high grades at keeping *rules*. He looked right through their outward actions to their *motives*.

Now please don't deduce from this that I think we shouldn't try to keep

God's laws. Of course I think it is tragic when Christians drink too much, or gossip cruelly, or do one of many other ugly things. The failures of those of us within the church must keep many people from coming into it. We must do everything possible to try to be loving and obedient to God, to show that our faith has sincere repercussions in our daily lives, but in so doing we must also remember that we are *all* sinners. If we do achieve some goodness, it is through the grace of God, and not through our own righteousness. Not one of us manages to practice what he preaches all the time, but with God's help we can go on trying.

Dear Mrs. Chaplin:

Would the boy who asked you for a book presenting arguments for Christianity be interested in J. B. Phillips's *Your God is Too Small*? All his books are so clear and interesting and should be very good for young people. Mrs. W.

Thank you. This is an excellent suggestion. END



# Honolulu Hostess

—EIGHTH—

*in a series about the Woman's Auxiliary and Triennial*

By BETSY TUPMAN

BARBARA L. Goss insists that a complicated series of circumstances found her acting as first vice president of the Woman's Auxiliary Executive Board of Honolulu and elected as president last year when the former top officer moved to Japan.

Then, Presiding Bishop Sherrill picked Honolulu as the site for General Convention. Since the Woman's Auxiliary Triennial meets simultaneously, this circumstance catapulted Mrs. Goss into four additional "offices"—hostess, business woman, fashion expert and weather prophet.

As hostess, Mrs. Goss will welcome and look after the 500 Woman's Auxiliary delegates, plus visitors, who will attend the September Triennial meeting.

As a business woman, she's been assisting with such arrangements as housing, meeting places, meals, etc., and keeping herself generally informed so as to answer questions. If there are any she can't answer, she knows who can.

As fashion expert, Mrs. Goss' own good taste and her seven years on the islands prompt this advice to delegates: The women wear cottons and light silks; "costumes in Hawaii are very colorful."

As weather prophet, she reports the "mean" temperature is about 70 degrees, but bring along a sweater for evening wear just in case of unusual coolness. Nobody owns a coat.

## Sees First Snow in New York

As a result of all these roles, Mrs. Goss made a flying trip to New York way last February to participate in a meeting of the Committee of Arrangements for General Convention and the WA Executive Board meeting in Greenwich. It was her fourth trip between Hawaii and the mainland since she left her native San Francisco area to go to Honolulu seven years before.

A four-inch snowfall greeted her in Manhattan—the first she'd even

seen—and she thought it "very good of New York City to put on such a show."

The Woman's Auxiliary at "281" thought it "very good" too that Barbara Goss is official hostess for the Triennial. Her warm enthusiasm, fine efficiency and quick sense of humor are invaluable for such a role.

## Describes Honolulu WA

Mrs. Goss reported that the people in Honolulu consider it "a wonderful stroke of luck" that General Convention and the Triennial are meeting there, since they haven't had much chance to attend these meetings.

In an interview, she described something of the work of the auxiliary on the islands.

Mrs. Goss herself attends the mission Church of the Holy Nativity in Aina Haina, a residential section of Honolulu. It was started in 1949 in a former barn and as a result got its present name. She has one son and her husband, George, is a co-keyman of the mission.

The Honolulu Auxiliary tries to follow the program of the National Council and Mrs. Goss paid high tribute to their hard work and fine spirit.

One Lent, she said, an average of 70 women gathered every Friday night to work on the supplies for missions assigned by National Council's Auxiliary. The District also had its own special projects, supporting the Hawaii Episcopal Academy, a seminary fund and a mission on the Island of Molokai.

This year, of course, the women are assisting wherever possible with arrangements for the September meetings.

"We have the climate and enthusiasm for a wonderful meeting," their president said. "Whatever the Church wants, we want to do."

(ON THE COVER, Mrs. Goss, standing, discusses Triennial plans with Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary, who will be featured in the Woman's Corner, July 24.)

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## CHANGES

# Clergy Placements

## Transitions

**ATKINSON, ROBERT P.**, assistant rector, St. Matthew's Church, Wheeling, W. Va., to Christ Church, Fairmont, W. Va., as rector.

**BURGER, ROBERT F.**, curate, St. James', Los Angeles, in charge of the parish's mission, Christ Church in the Leimert-Hyde Park area, to St. Mark's Church, Medford, Ore., as assistant.

**BUTLER, LAWRENCE C.**, curate, Grace Church, Lockport, N. Y., to Emmanuel Church, Emporium, Pa., as rector.

**CHALKER, JOHN F.**, rector, Church of the Holy Comforter, Vienna, Va., to Church of the Holy Trinity, Hollidaysburg, Pa., as rector.

**DICK, HENRY A.**, assistant-to-the-rector, Christ Church, Charlotte, N. C., to St. Martin's Mission, Vestlake, San Francisco, Calif., as vicar, effective July 15.

**FINLAY, TERENCE J.**, rector, Church of St. John the Evangelist, Ottawa, Canada, to St. Bartholomew's Church, New York City, effective Oct. 1.

**EHRLICH, THEODORE J.**, vicar, St. Luke's, Fontana, Calif., has been appointed vicar of Incarnation mission, Norwalk, Calif.

**GOWE, DONALD F.**, for the past 16 years priest and physician in the Missionary District of Puerto Rico, to the Church of St. Edward the Martyr, New York City, as rector.

**HARDING, ERNEST A.**, Church of the Messiah and Incarnation, Brooklyn, to Old Christ Church, Philadelphia, as rector, effective Oct. 1.

**HEERMANS, DONALD F.**, rector, Grace Church, Galesburg, Ill., to St. John's-in-the-Coachella-Valley, Indio, Calif., as vicar.

**HUNTER, WILLIAM J.**, rector, St. Cuthbert's Church, Winnipeg, Man., Canada, to St. Andrew's mission, Enderlin, N. D., and Holy Trinity mission, Lisbon, as priest-in-charge.

**HUTCHINSON, RICHMOND M.**, assistant, Trinity Church, Greeley, Colo., to Trumansburg, Willard and Romulus, N. Y., as priest-in-charge of the churches there, effective Aug. 1.

**JARRETT, TALLY H.**, rector, All Saints' Church, Sterling, Colo., has been commissioned a chaplain in the U. S. Air Force.

**JOHNSON, WILLIAM C.**, curate and minister of education, St. Martin's Church, New Orleans, to All Saints Church, Galena Park, a suburb of Houston, Tex., as rector, effective Aug. 1.

**NIGHTINGALE, RUFUS K.**, assistant, St. Andrew's Church, Arlington, Va., to St. John's Church, Columbia, S. C., as assistant.

**NORDMEIER, MARVIN A.**, of Trinity Church, Litchfield, Minn., to Christ Church mission, Victorville, Calif., as vicar, effective Sept. 1.

**PARKHILL, RALPH NELSON**, vicar, St. John the Baptist Church, Milton, Del., to Memorial Church of Our Father, Foxburg, Pa., as rector.

**SCOTT, JOHN WHEELER**, former curate at St. Paul's, Pomona, Calif., who has been a fellow at General Theological Seminary, New York City, during the past year, to St. Anselm's mission, Garden Grove, Calif., as vicar.

**STEVENS, EDMUND H.**, rector, St. Timothy's Church, Herndon, Va., has retired. Address: 4004 N. Fifth St., Apt. 3, Arlington, Va.

**ZACHER, ALLAN N., JR.**, to Truro Church, Fairfax, Va., as assistant rector.

## Ordinations to Priesthood

**BOTT, HAROLD RAY**, to priesthood, in the Church of the Good Shepherd, Lake Charles, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**CRUM, WINSTON FERRIS**, to priesthood, June 4, in the Church of St. John the Evangelist, St. Paul, Minn., by the Rt. Rev. Hamilton H. Kellogg, Bishop Coadjutor of Minnesota.

**GRIFFITH, PAUL JOSEPH**, to priesthood, June 1, in St. Stephen's Church, Mount Carmel, Pa., by the Rt. Rev. John Thomas Heistand, Bishop of Harrisburg.

**MARSHALL, JAMES EUGENE**, to priesthood, June 3, in Grace Church, Moore, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

**STREETT, DAVID C., II**, to priesthood, in Emmanuel Church, Cumberland, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

**WHITE, JACK C.**, to priesthood, June 18, in Christ Church Cathedral, St. Louis, by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri.

**WILSON, RICHARD WADSWORTH**, to priesthood, June 1, in St. David's Church, Rayville, La., by the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana.

## Ordinations to Diaconate

**ALLING, FREDERIC A.**, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt.

Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to Christ Church, Teaneck, as curate.

**BAUER, RICHARD J.**, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is to undertake further clinical training at Massachusetts General Hospital, Boston.

**BELL, ALAN P.**, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is to serve in Denville, N. J., area.

**BOUGHTON, WILFRED E.**, to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

**BROWN, DANIEL CRAIN**, to diaconate, May 28, in St. Andrew's Church, Oceanside, Long Island, N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island. He is assigned to St. Stephen's Church, Port Washington, L. I., N. Y., as assistant.

**CASTLE, ROBERT W., JR.**, to diaconate, June 11, in Trinity Cathedral, Newark, N. J., by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark. He is assigned to be vicar at St. Andrew's, Lincoln Park, and Transfiguration, Towaco.

**COSTELLO, BERNHARD F.**, to diaconate, June 5, in the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. He will attend University College, Oxford, England.

**CULLY, KENDIG BRUBAKER**, to diaconate, in the Chapel of St. John the Divine, Seabury-Western Theological Seminary, Evanston, Ill., by the Rt. Rev. Hamilton Hyde Kellogg, Bishop Coadjutor of Minnesota. Dr. Cully joined the faculty of Seabury-Western Jan. 1, as assistant professor of religious education, after serving part-time the preceding year as lecturer while he was Minister of Education in First Methodist Church, Evansville. He had come to Evanston in 1951 after 14 years in the Congregational Christian ministry.

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